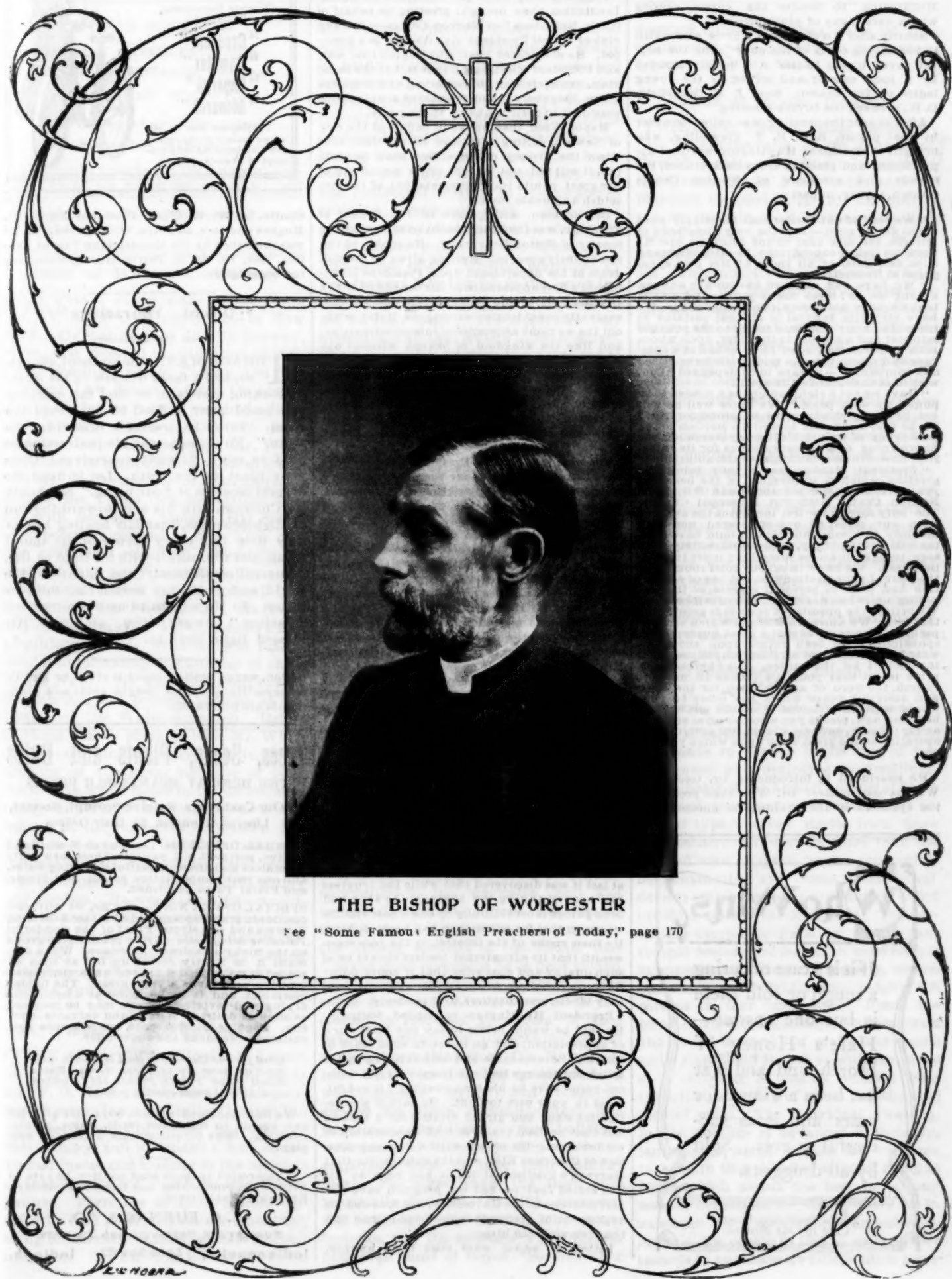


Zion's Herald

WEDNESDAY, FEBRUARY 10, 1904



Reception to President Huntington

More than two hundred people of Newton Centre, Boston, and surrounding towns met, Tuesday evening, Feb. 2, at the Newton Centre Methodist Episcopal Church, to offer their congratulations and best wishes to President-elect Huntington of Boston University. The details of the reception and supper were so admirably worked out by the committees in charge, that from beginning to end there was nothing to mar the pleasure of the occasion. Representing the church as the host of the evening, Rev. and Mrs. R. T. Flewelling stood with President and Mrs. Huntington to receive the guests, among whom were many of prominence.

Shortly after 7 o'clock the guests assembled in the dining-room of the church for the supper given by the Ladies' Aid Society, assisted by a local caterer and served by the young ladies of the church. Rev. J. H. Mansfield, D. D., invoked the Divine blessing.

After supper the meeting was called to order by the pastor, Rev. R. T. Flewelling, who brought to President Huntington words of appreciation and greeting from his brethren, the friends and members of Newton Centre Church, saying, in part:

"We read of our Master that He simply went about doing good—that the very simplicity of His life, the fact that to the common eye He wore no halos, caused men to misunderstand Him, and chief of all those of His own synagogue at Nazareth.

"We have had one who has gone in and out among us, to these many years; and we feel that we have not been all unappreciative. We have seen him faithful in all that pertains to the work of our church, a father to the younger minister and a brother to the older, upon whom both children and aged have looked as a comrade and whom those in middle life have prized as a companion—always to be depended upon, wise in counsel, modest in spirit.

"Have we not a right tonight as a church to be puffed up with pride? We know well he will not be—why shall not we be proud for him? To us who know him so well his election to the presidency of Boston University seems but the fitting crowning of a life conspicuous for its integrity, unselfishness, faithfulness and ability.

"President Huntington, I thus bring the greeting which is uppermost in the hearts of your brethren, the members and friends of Newton Centre Methodist Episcopal Church. The only sorrow we feel tonight is the absence from our midst of one of revered and holy memory, to whom this honor would have been the overflowing of joy, Aiden Spears. My message tonight must be something more than felicitation. We know that your chief thought in the hour of your election was not one of exultation and pride in personal success, as the preceding hours had not been hours of self-seeking. We believe the promise of success is greater for that fact. We know the thought which was uppermost with you was that a great burden of responsibility had been rolled upon shoulders which to you alone of all that company seemed insufficient for the burden. The expression of pride in all that your life means to us as a church, the word of appreciation for the high and deserved honor which has come to you, would be trifling indeed if we did not with it, here and now, pledge you also our loyal support and sympathy, our best wishes, our love, our co-operation in the great work upon which you are set."

He concluded by introducing Dr. George L. West as toastmaster. Dr. West then presented the speakers of the evening in choice, well-

chosen sentences and in a most happy manner.

Rev. E. M. Noyes, pastor of Newton Centre Congregational Church, brought the greetings of the sister churches. He spoke of the delights of a pastorate in a place where there were so many ministers resident who were serving their denominations in their wider interests. The dominant note of his speech was the sacred character of the office of university president, whose function is to send his graduates out with a keen sense that all their abilities comprise but a trusteeship to be used in the service of God and humanity.

Professor English of the Newton Theological Institution then brought greeting in behalf of "The Neighbors" of Newton Centre, a literary club of which President Huntington is a member. He considered Dean Huntington that was, and President Huntington that is, but the same man, unaffected by his elevation, and therefore "The Neighbors" had numbered a university president in their ranks all these years.

Mayor Weed then spoke in behalf of the city of Newton, calling attention to the fact that when the history of these days shall be written, it will tell not of the city's wealth nor of her great public improvements, but of her unselfish and noble men.

Dr. Sheldon, acting dean of the School of Theology, was then introduced to represent the faculty of Boston University. He spoke of the strenuously academic greeting given by the students of his department upon President Huntington's first appearance at the School after the election. He deemed the choice of the trustees evidently providential, coming as it did without the anxious assistance of interested parties, and like the kingdom of heaven without observation.

Rev. Dillon Bronson, of St. Mark's, Brookline, in the absence of Hon. E. H. Dunn, brought the greetings of the board of trustees of Boston University, referring in a most gracious and affecting way to Mrs. Huntington as "Lady" Huntington.

The next speaker was President Eliot of Harvard University, who spoke the greeting of the colleges. He said he desired to bid his youngest colleague welcome to the great function of university president. He welcomed him to the joy and success in that development which Boston University is sure to see, to the joy of meeting its graduates scattered over the world, to the satisfaction of listening to words in praise of Alma Mater such as the toastmaster had uttered for Harvard this evening. The old University has no sentiment but that of co-operation with the new. He thanked God that among universities there was free competition. Harvard welcomes all comers to the field, and wishes all success. He welcomed the new president to this free competition, rejoicing that teachers live in an atmosphere of competition and struggle, and urging him to look forward to this supremacy in freedom. He then called his attention to the rewards which follow on the work that he has undertaken, which would grow richer as he grew older and dearer with the passing years.

Governor John L. Bates spoke for the commonwealth. He likened the University to a ship which had been put in charge of the first mate. It had run up alongside of every old hulk and derelict searching for a captain, until at last it was discovered that while the trustees had been scanning the heavens, the ship had been guided most skillfully by one whose stature was even that for which they had been looking. He then spoke of the interest to the commonwealth that its educational leaders should be of such quality and character that it could point its young men to them as the exemplars of lofty ideals, unselfishness, and modesty.

President Huntington responded feelingly. He said he would prefer to say one brief word of appreciation, and go apart to shed tears of thanks. Several texts had been running in his mind, but the one that "A prophet is not without honor save in his own country" is not fulfilled in your ears tonight. He said it was delightful when one girded himself for a task to feel that he had the love and co-operation of his brethren. He closed with a fine appreciation of President Eliot and the inspiration that Harvard's intellectual ideals had been to his life, stated that he had no program save the best interests of the University, and renewed his expression of gratitude to the friends who had thus remembered him.

Letters of regret were read from ex Gov.

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Clafin, Dr. W. R. Clark, President Edwin H. Hughes and Rev. and Mrs. W. I. Haven. Music was furnished by the Mendelssohn Trio of Boston. Rev. Dr. W. T. Perrin then pronounced the benediction.

"Orient Yourself"

From the Examiner.

HORACE MANN, the eminent educator, had a large window in his library looking eastward, so that the morning sun could pour a flood of light into the room. This he called "orienting the room." To those under his instruction he used to say: "Orient yourselves! Open your heart to the truth. Let it flood the deepest recesses of your being." So should the Christian turn his soul toward the Sun of Righteousness, that His healing beams may flow into every corner of his moral being, and illumine it with the light of life. Jesus called Himself the Light of the world, and so He has been for all the centuries. So He will be to us if we "orient ourselves" toward Him, and let His blessed light pour in.

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Death of William C. Whitney

ON Feb. 2 ex-Secretary of the Navy William C. Whitney died in New York. He was born in 1841 in Conway, Mass., and received his education at Williston Seminary, Yale College, and the Harvard Law School. After his admission to the bar he rapidly acquired a large and valuable clientele, and took high rank as a corporation lawyer. Mr. Whitney made his entrance into political life in 1870 at the beginning of the campaign against the Tweed ring, associating himself with Samuel J. Tilden. His record as corporation counsel of New York city was considered excellent. His ability to dissuade his party associates from the adoption of foolish policies gained him the name of the "fool-killer." As Secretary of the Navy in Mr. Cleveland's first administration Mr. Whitney was instrumental in increasing the number of ships in the Navy. He exhibited great executive ability, and became popular as the creator of the White Squadron. Relinquishing public office in 1889, Mr. Whitney devoted himself to systematizing the working of the street railways of New York. He was a factor in the direction of many important corporations, and was famous for the number of his estates. His interests — financial, social, artistic and political — were very many, and whatever he undertook he pursued with energy and success. He was at one time considered a presidential possibility, but when President Harrison was elected retired permanently from political activity, finding satisfying employment thereafter in professional and financial lines.

India's Leper Colonies

THE secretary of the Mission to Lepers in India and the East, John Jackson, F. R. G. S., after completing a journey of seven thousand miles through the leper settlements of India, has come to this country, and will make a tour of the United States and Canada in the interests of that Mission, of which he was the organizer. There are in India 500,000 lepers, who lead a life of absolute loneliness, being considered unclean outcasts by their neighbors. In his long journey in India

Mr. Jackson visited thirty colonies of lepers, finding the unfortunate people in many instances living in wretched huts, entirely neglected. He penetrated into the Himalayas in a ten days' journey beyond the railroad, and passed close to the borders of Tibet and the frontier of Nepal. During this journey he met Miss Mary Reed — the only living missionary who has contracted leprosy in the course of ordinary missionary work. Miss Reed presides over a fine institution for lepers in a remote corner of the Himalayas. The object of the Mission organized by Mr. Jackson is to furnish to the lepers the necessities of life, and also such medical aid as they need. The lepers are very grateful for all that is done in their behalf. The hope which Christianity holds out to them is in such striking contrast with the teaching of the Hindu doctrine that leprosy is a judgment from God, that they willingly accept the new faith.

Deserted Cities in the South

ON the line of the Cincinnati Southern Railway is a deserted city situated in a field of corn, containing an enormous hotel building, an imposing depot, several large brick buildings, and a belt line railway. There is not a soul in the place. The train does not even whistle while passing the station, from which the incandescent globes have never been removed. This is the town of Cardiff, whose mushroom growth is explained by the fact that ten or twelve years ago there was a wonderful boom in the coal and mining industry in the South. As a result, town sites were recklessly selected by land sharks. Cardiff was simply a cornfield converted into a city. But it was doomed to failure from the start, since two rival towns were located in better situations near by. After an exciting struggle for existence extending over nearly a year, the town of Cardiff succumbed to the inevitable, and was completely deserted. From the fate of Cardiff the saying has become current in the mining sections of the South that "many good cornfields have been ruined by planting boom towns on them." Six miles from Cardiff is the town of Boyce, started in 1890-1892 by a firm of shoe manufacturers, who thought to import skilled shoemakers from the New England States, and having great ideas of workingmen's rights and comforts, erected for their accommodation fine factories, surmounting the buildings with domes of Oriental pattern where the employees were to take their midday meal. For eight years the town was practically deserted. In 1901, however, the buildings were turned into cotton factories, and the settlement now thrives under the name of Boyce. Several other

deserted cities in various parts of the South excite the curiosity of the passing traveler.

Value of Oyster Industry

THE oyster industry yields about one-half of the value of the fisheries of New York State, according to a report of the United States Fish Commission for 1901-1902, the product in 1901 amounting to 1,768,703 bushels of market oysters and 544,075 bushels of seed oysters to be replanted, the whole being worth \$1,972,540. This industry is now almost wholly dependent on the growing of oysters on private areas, which a few years ago were barren and unproductive. In 1901 the natural oyster reefs yielded only 5,480 bushels of market oysters and 33,890 bushels of seed oysters, with a valuation of little more than one per cent. of the total oyster product of the State. One of the most serious problems confronting the oyster planter is the securing of enough seed oysters each year to keep the planted beds up to their full capacity. For many years nearly all the seed oysters planted, in addition to those taken from natural beds, came from Virginia, but in 1901 a Virginia law went into effect forbidding the export of oysters less than three inches in length, which has very much hampered the planters. The result of the scarcity does not appear at present, however, as the small oysters require several years to attain their full growth.

Homes for French Workingmen

INTERESTING experiments are being made in France in the line of improvement of workingmen's dwellings. In the heart of the artisan quarter of Paris tenement houses of what is called a "reformed type," seven stories high, have been constructed, well designed from the point of view of space, hygiene and price, but ornamented with cheap architectural devices which have an unfortunate effect upon the taste of the occupants. The tenements erected in Paris by the Philanthropic Association are much more simple in appearance. They are massive, square constructions of eight stories, lodging 600 persons in four tenements. From the point of view of ingenuity of construction the result is worthy of praise, but from a social standpoint is open to criticism, since such crowding of tenants removes from them the possibility of moral isolation and mental calm. The individual dwelling, in the opinion of advanced French philanthropists, alone permits the workmen to acquire that satisfied sense of being at home which assists the best moral and mental development. Today there are in existence 157 associations organized — under a law passed in 1894 — so as to help tenants to purchase dwellings upon a sys-

tem of annual liquidation usually distributed over a period of twenty years. The types of dwellings so far evolved are numerous and varied. For a time the principle of construction followed was the grouping of the individual houses, but this was felt to be a defective system, in that each house in the group exactly resembled the others. This defect was far from being compensated by economy of construction. Purchasers are now given their choice between two or three types of buildings, and the houses are differentiated in a slight degree at least. In some cases the purchaser is at liberty to choose the interior arrangement of his dwelling. The desire for economy is not now permitted to have undue weight, but æsthetic considerations are also regarded. By combining the practice of these principles with the progress of industry and the arts, builders have succeeded in admirably combining the beautiful with the inexpensive.

Immigrants in Large Cities

THE congestion of newly-arrived immigrants in large cities like New York, Philadelphia and Boston goes far to prove the correctness of the opinion expressed by Edward M. Shepherd in a lecture on American Municipal Government delivered at Harvard last week, to the effect that the "coming rule of the land is to be by the cities." Mr. Shepherd does not think, however, that such domination will be by a single municipality, but by a body of fifty or a hundred cities which with the suburban communities surrounding them will represent the United States. New York city already has more than half of the population of the State of New York, and in twenty years the city of New York will govern the State. The same thing, Mr. Shepherd thinks, will be true of Boston. In the year ending June 30, 1903, a great host of steerage immigrants, numbering 857,046, came to the United States. Of these considerably more than half settled down in the seaboard States where they landed, 254,665 remaining in New York, 177,169 in Pennsylvania, and 65,757 in Massachusetts. Comparatively few of the 857,046 immigrants went South, a section which contains more of the original American stock than any other part of the country. The remainder spread out through the Western States, though not all of these immigrants by any means settled in the rural sections of those States. In the illiteracy found in large degree among these immigrants who herd by themselves and are not easily influenced by American institutions, is found a great danger to the State.

Financial Resources of Japan

ONE of the facts most strikingly emphasized in the pending Far Eastern negotiations has been the different position of Japan and Russia on the world's money market. Japan has been disclosed as a rich country, hastily developed, but confident in its material wealth. Japan has already fought one costly war with its own money. Russia, on the other hand, depends entirely on outside capital. In Russia accumulation of capital has been impeded by a

wasteful system of agricultural production, and by a long concentration of activity on a single industry. Its manufactures and its banking have as a rule been managed by foreigners, and heavy taxes have burdened all home producers. But while Japan also has been heavily taxed, its industries are highly diversified, and are in native hands. Japan is familiarly called the "England of Asia," and the Japanese are known as "the Yankees of the East." Japan possesses at home a reserve of capital which by itself, if necessary, could sustain the nation in a prolonged and costly struggle. It is not generally known that native stocks of all kinds are traded in at Tokyo and Osaka very much as they are in America, though no foreign stocks are dealt in on those two exchanges. While Japan has its speculators, they are not the predominant element. If war should break out, business on the exchanges would practically cease. But if war is avoided, a continuance of industrial prosperity in Japan may be expected, since, for one thing, the country is just now experiencing the benefits of a great rice crop, averaging 20 per cent. above the normal.

Gumming of Postage Stamps

IT is not generally known that postage stamps are differently gummed at different seasons of the year, this branch of the preparation of the stamps being divided into calendar periods. The gum applied in the winter months is softer than that used in the summer season, and stamps are sent out to geographical sections according to the climatic conditions. Stamps having the hard summer gum tend to warp in cold weather, and the soft gum suitable for winter use would be impracticable in warm weather. The stamps intended for the Philippines and for Porto Rico, however, are always of the winter variety, and are soft gummed — the distribution of the stamps not being governed wholly by longitude or latitude. Sometimes mistakes are made by the Stamp Division of the Post Office Department, which raise complaints from different sections of the country. The method is at best but a rough approximation to climatic conditions.

Last American Troops Leave Cuba

THE last vestige of the American occupation of Cuba disappeared Feb. 4, when the American flag was lowered from the Cabana Barracks and the last battalion of American soldiers boarded the army transport "Sumner." Taking his stand on the plain near Cabana Fortress between lines of American and Cuban troops, President Palma voiced in a few earnest and well-chosen phrases his appreciation of what America has done for Cuba. After referring to the fact that the United States troops could stay in Cuba longer under some pretext, or might impose on the Cubans an unjust demand, President Palma expressed his gratification that, on the contrary, the Government of the United States willingly proves its disinterestedness and the sincerity of the aid it rendered Cuba, by removing the troops and proving to the Cubans that they have the confidence of one of the most powerful nations

on earth. This new consideration shown to Cuba, added President Palma, together with the services previously rendered the infant republic, will bind the Cuban people to America forever in a strong tie of sincere gratitude.

British Parliament Opened

KING EDWARD opened Parliament, Feb. 2, with all the ceremonial that has been in vogue since his accession to the throne. Early in the day the time-honored search of the vaults of the Houses of Parliament for conspirators took place. Their Majesties entered the House of Lords by the Royal Gate, and, preceded by the State regalia, passed in procession to the chamber where the lords had assembled to hear the King's Speech. The speech expressed regret at the fact that in some points the Alaska decision was adverse to the British claims, but declared that it is a matter for congratulation that the misunderstandings in which ancient boundary treaties have been so fertile have in this case been finally removed from the field of controversy. The strained situation in the Far East was deplored, and assistance was tendered toward the promotion of a pacific solution of the difficulty. Notice was taken of the fact that the supply of cotton is insufficient; the Anglo-French arbitration treaty was described as "a happy illustration of the friendly feeling of the two countries;" and the hope was expressed that the disturbances in Somaliland and in Macedonia will be peaceably settled. A feature of the speech was its mention of the "political mission which with the concurrence of the Chinese Government has entered Tibetan territory in order to secure due observance of conventions" — an expedition which, it is hoped, will effect the removal of present sources of irritation on the frontier. The failure to reduce the estimates is explained by the statement that the necessities of naval and military defence are "undoubtedly serious." No mention was made of legislation for Ireland.

Chamberlain in the Commons

GREAT animation characterized the opening session of the House of Commons. Joseph Chamberlain was warmly cheered by the Conservatives as he took a seat below the gangway — an unusual position for the man with the monocle. The House was spellbound when Austen Chamberlain, owing to the indisposition of Mr. Balfour, rose to defend the Government's policy in a speech which was halting and strained, but full of feeling as once and again he referred to his father, in every case describing him as "the member from West Birmingham." The scene was one of the strangest personal situations ever observed in the Commons. Sir Henry Campbell-Bannerman sharply criticised Mr. Chamberlain's fiscal schemes, and John Morley offered a carefully-worded amendment to the address to the throne, representing to the King that "effective deliberation on financial services" is impaired by conflicting declarations from the ministers of the crown, and declaring that a return to

protective duties, more particularly when imposed on the food of the people, would be "deeply injurious to the national strength, contentment and well-being." Mr. Chamberlain, although now only a common member of the Commons, maintains his imperturbability of confidence in himself and his financial cause. If he has not quite turned the tide his own way, he has at least checked its force; if he is not gaining many adherents for protection, he is at any rate in the situation of the man who said that while he was not making anything he was never losing so little in his life.

Disturbances in San Domingo

PRACTICALLY a state of anarchy has been prevailing of late in San Domingo. On Feb. 1, the insurgents, who have been waxing very bold, fired on a launch belonging to the United States auxiliary cruiser "Yankee," killing the engineer of the launch. United States Minister Powell, a highly intelligent negro, who has won the good opinion of the Administration by the judicious yet firm manner in which he has handled his delicate office, directed the captain of the "Yankee" to take drastic measures to obtain satisfaction for the death of the American sailor. At the request of the German Consul, Minister Powell despatched sixty men from the cruiser "Columbia" to escort into the city of San Domingo the family of the German vice-consul, whose lives were threatened by the insurgents. If the loyalists do not show greater capacity for restoring peace than they have thus far exhibited, the United States Government may be compelled to step in and assume control at least temporarily of Dominican affairs, as a preventive measure against more serious complications — such as a possible breach of the Monroe Doctrine by some foreign power which might think it necessary to interfere to protect the rights of its subjects. Rear Admiral Wise has been ordered to proceed to Dominican waters in the flagship "Minneapolis," and to assume full charge of American interests there.

Harvard University Report

THE annual report of President Elliot for 1902-1903 contains many pointed suggestions as to the conduct of Harvard University. Statistics compiled from the last entrance examinations show that public school students ranked higher than those sent to Harvard from academies and private schools. The president remarks that on the athletic side of college life football, except from the pecuniary point of view, is the game that has been conducted with the least intelligence and success. Discussing the new library problem, he says that a building for a million books within the yard would meet the requirements. The death-rate in the University has been remarkably low: There were only three deaths during the year among 632 persons — a rate of but 4.7 in 1,000. Among the 4,261 students in the University, including Radcliffe College and the summer courses, there were only 10 deaths, being 2.34 in 1,000. The tendency at Harvard to complete the work for the degree of bachelor

of arts in three years is strong, but a large proportion of the students who thus abbreviate the course go on with professional studies, either there or elsewhere. President Elliot thinks that the ages at which young men are taking the master's and doctor's degrees at Harvard are far too high. In his opinion the degree of master should be taken by a young man of twenty-three, and that of doctor ought to be won by the age of twenty-five. The faculty has substantially raised the requirements for admission to the Dental School. The need of a larger number of scholarships is noted. The deficit of \$43,144 for the past academic year is stated to be due to increase in salaries, not followed by an increase of income, and to several unusual items of expense caused by new buildings coming into use.

Baltimore Fire-swept

BALTIMORE has been swept with an awful conflagration, surpassing in extent the famous Chicago fire, although the loss of life has been small. The fire broke out Sunday morning. Telegraphic communication with the outer world was for a time interrupted. Monday, New York and other cities were called on for help, and fire engines were rushed to Baltimore in record-breaking time. Nearly 150 acres of the business section of the city have been wiped completely out. Many buildings were blown up with dynamite to stay the progress of the flames. The loss in money is estimated at \$150,000,000. A high wind which prevailed rendered the flames uncontrollable. Magnificent "fire-proof" buildings became an easy prey to the conflagration. All of the plants of the local newspapers were consumed, and some of the papers have been issuing their editions from Washington. The streets of the city have been placed under martial law.

Russia and Japan at War

DIPLOMATIC relations have been broken off between Russia and Japan, and the Russian and Japanese Ministers have left the capitals of Tokyo and St. Petersburg respectively. The Japanese Minister, M. Kurino, communicated to Count Lansdorff a statement from his government to the effect that Japan has waited in vain for days for the Russian reply to her note of Jan. 13, and that, weary of Russian procrastination, and observing that Russia continued active war preparations, she felt free to take such measures as seemed to her wise for the protection of her own interests. It is understood that Russia was unwilling to accede to the four irreducible demands of Japan relating to the recognition of China's sovereignty over Manchuria, the independence of Korea, the fortification of Southern Korea, and the establishment of a neutral zone on both sides of the Yalu River. Both Russia and Japan are pouring troops into Korea, and a state of war virtually exists. England is mobilizing her fleet. Feeling in France runs high in support of Russia and in hostility to Japan and England. A new war loan has been authorized by Japan which it is expected will bring in \$250,000,000. The Japanese everywhere are hurrying homeward. Admiral Skrydoff has left to take

charge of the Russian naval forces in the Far East. The Czar has gone to Moscow to pray for the success of Russia over her enemies.

FACTS WORTH NOTING

Senator Hanna is seriously ill with typhoid fever, complicated, it is feared, with Bright's disease. His condition causes his many friends throughout the country grave anxiety.

According to a statement issued by the Japanese Department of Finance there are 4,237 miles of railway in that country, operating 1,427 locomotives, 4,864 passenger coaches, and 21,000 freight cars.

Prof. George Fayette Thompson, of the Agricultural Department, estimates the grand total value of the annual output of eggs in the United States at \$145,000,000, and the value of poultry at \$139,000,000.

John Hays Hammond, of New York, the mining engineer, has given \$100,000 for a metallurgical laboratory at Yale University. It is expected that the laboratory will be unique of its kind.

English engineering skill, which Americans are rather fond of depreciating, has succeeded in fashioning from a single ingot of steel a screw 1½ inches in diameter which has the great length of nearly 86 feet. The screw has a two-inch thread from end to end, and weighs 17½ tons. It was made by the Messrs. Somers of Halesowen, and is to be used for a 150-ton "sheer leg" capable of lifting heavier weights than cranes can manage.

A vagrancy law recently passed in Georgia makes it lawful to put to work on the highways any adult who cannot show that he has regular employment. As a result of the enforcement of this law the highways of the State are being put into excellent condition.

The community of Zion City continues heavily in debt, although John Alexander Dowie planned three years ago to have the land of "Zion" free from all incumbrance today. The city appears to be successful in meeting interest payments. The collapse which was feared by Dowie's friends and freely prophesied by his foes has not yet occurred.

Five undergraduates of Princeton University were dismissed last week for flagrant violations of the Princeton honor system at examinations. Two residents of the place have been held in \$1,000 bail to answer to a charge of having sold examination papers to students.

The Cuban Department of State and Justice has ordered the prosecution of the parties at Cienfuegos who were guilty of defacing the escutcheon at the United States Consulate, and have notified Minister Squiers that an investigation and the meting out of due punishment has been ordered. There is much public criticism of the mayor of Cienfuegos. The only explanation offered for the mud-throwing incident was the design attributed to a number of malcontents to create a situation which would result in the ousting of the local officials.

President Roosevelt has appointed as delegates to the Universal Congress of Lawyers and Jurists, to be held in St. Louis in September, 1904, the members of the Cabinet, the Justices of the Supreme Court, the Judges of the Circuit Courts of Appeal, Governor Hunt, Ambassador Choate, and Senators George F. Hoar, John C. Spooner, John T. Morgan, John W. Daniel, Charles W. Fairbanks, Francis M. Cockrell, and Alfred B. Kittredge, together with seven members of the House of Representatives and a number of private citizens.

"THE FIRST AMERICAN"

"A kindly, earnest, brave, far-seeing man, Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American."

THESE words of James Russell Lowell come to our mind as we approach the anniversary of President Lincoln's birth, and ask ourselves just why his fame has come to be so great. A brief answer would be, because of the services he performed for this country, and because of the qualities of character he developed and exhibited.

What did he do? The test of results is commonly accounted a fair one. By their fruits men are known. What was it that Lincoln accomplished? On the massive gold medal which the people of Paris had made to commemorate his merits, these words are inscribed: "Lincoln, the honest man, abolished slavery, re-established the Union, saved the Republic without velling the statue of Liberty." This surely says much in little, and yet not too much. For although, of course, he had the co-operation of millions of brave men, not a little of the credit for these great deeds belongs to him personally, to him the God-sent leader and captain, the captain who, when the fearful trip was done, the rocks all weathered, the port well gained, lay on the deck which so manfully he had trodden, "fallen cold and dead." We hardly see how, without him, it could have been done. His wise guidance of events, his patient self-restraint, his wide comprehension of conditions, his unselfish patriotism, his unbending integrity, his skillful management of home and foreign affairs, had a very great deal to do with the success attained. He was the dominating personality in the cabinet, though surrounded there by masterful men. And though there were strong generals in the field, he has been called "the ablest strategist of the war." He never lost heart. Many did. They said, it is too big a job for us; we must let the wayward sisters go; we cannot coerce such a great people as the South, determined on what they count their liberty, and with so many allies both in the North and among foreign nations. But Lincoln held straight on, doing his duty as the day brought it, and as he saw it, hoping that the morrow would find that he had done right. And it almost always did. He followed Providence. He kept close to the people, not too far in advance of them so that they would be out of touch with him, unable to see where he was going; so he led them on, as fast as God opened the way, to certain and permanent victory.

He was patriotic, willing at any time to lay down his life for his country. It may be truthfully said that he did lay it down, spent it lavishly in her defence, taking no rest, carrying an awful burden day and night, a burden that wore itself into the very substance of his being, so that men who had known him in earlier and happier years hardly recognized him for the same when they saw him at Washington in the midst of the conflict.

He said at one time: "I feel as though I should never be glad any more." The sufferings of the people in those terrible times, when sorrow and anguish covered

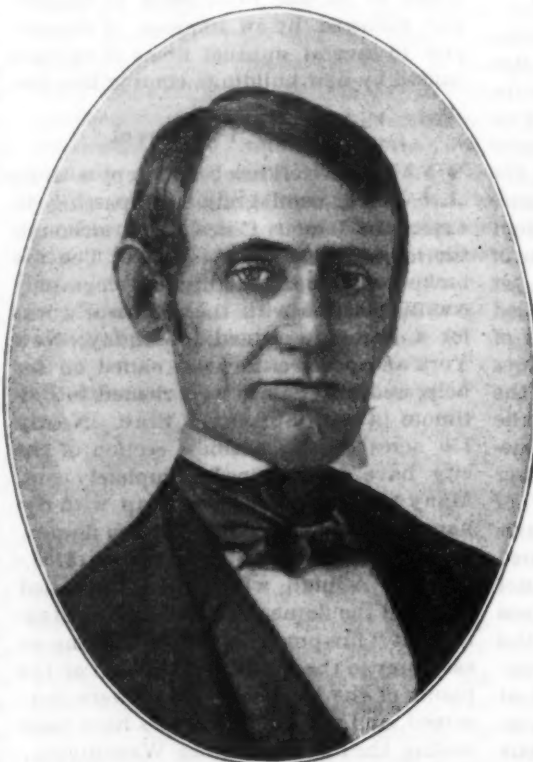
the land so darkly, he made his own sufferings, and they pressed him to the ground.

How tender-hearted and humane, how gentle and merciful! The cry of a child never failed to touch him deeply; the tears of a widow broke him utterly down. The distress of the smallest dumb creature he could not pass by without trying to remove. No man clothed with such vast authority ever wielded it more forbearingly. He was really not fit to be trusted with the pardoning power. His patience was simply marvelous. His charity, his tolerance, his broad-mindedness, his con-

took no precautions against them, carried no grudges, harbored no ill feelings. He overlooked everything personal for the sake of the interests of his country.

He was a thoroughly religious man. Many writers have sought to deny this, and are still thus seeking; being themselves inclined to infidelity and haters of the church, it is wholly natural that they should wish to claim Lincoln as a fellow unbeliever. But their efforts have not succeeded. Whatever skeptical inclinations he may have had in his younger days, when he came to the great stress of the load which God and his country placed upon him, he deeply felt that he must have help from above. The words which he spoke to his fellow townsmen at Springfield when he bade them good-by to go to Washington, are well known: "I feel that I cannot succeed without the same Divine aid which sustained Washington, and in the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain."

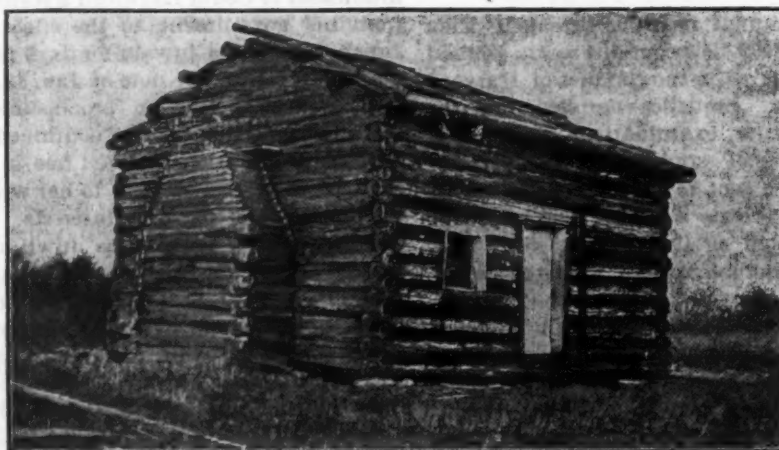
That he was so highly moral, as well as religious, without temptation to vice apparently, contracting no bad habits though brought up on a rude frontier (he never used liquor or tobacco in any form), seems to have been due largely to the influence of his mother, who died when he was yet a child. "All that I am or hope to be," he said after he became famous, "I owe to my angel mother. Blessings on her memory! I remember her prayers, and they have always followed me, they have clung to me all my life." She molded his character with her Bible stories, and aroused in him a thirst for knowledge. His second mother was also a power in his life, faithful and good, loving him and loved by him. The Pilgrim's Progress was one of the earliest books he read, and the Bible was ever with him. He de-



THE EARLIEST PORTRAIT OF LINCOLN
By courtesy of the Woman's Home Companion.

sideration for others — each of these traits was enough to stamp him as more than an ordinary man. So was his honesty, his integrity, his love of truth and liberty and justice. No breath of scandal in money matters ever came near him. He was the soul of honor, with a lofty scorn

ed his character with her Bible stories, and aroused in him a thirst for knowledge. His second mother was also a power in his life, faithful and good, loving him and loved by him. The Pilgrim's Progress was one of the earliest books he read, and the Bible was ever with him. He de-



THE CABIN IN WHICH LINCOLN WAS BORN
By courtesy of the Woman's Home Companion.

for meanness and selfishness of every kind. He cared for nothing but the public good. He was the most magnanimous of men. There were many who abused him, for, of course, he had enemies, but he scarcely ever recognized the fact. He

clared it to be "the best gift which God has given to man."

That he was a firm believer in the great fundamental principles of the Christian religion admits of no reasonable doubt; and he was a man of prayer. Those who

knew him best were disposed to think that no more reverent Christian ever sat in the executive chair. His heart was ever open to the impress of the unseen world; he lived in the presence of his Creator. He told an intimate friend, in an interview before his election: "I think more on these subjects — providence, prayer, and God in history — than upon all others. I have done so for years, and I am willing you should know it." He said at another time: "I should be the most presumptuous blockhead upon this footstool if I for one day thought that I could discharge the duties which have come upon me since I came into this place without the aid and enlightenment of One who is stronger and wiser than all others." Again he said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go." Especially after his boy Willie died, which almost prostrated him with grief, he felt that he had experienced a change of heart, and he spoke quite freely about it on several occasions. He expressed himself to more than one as having "a hope of blessed immortality through Jesus Christ." He was always pleased to converse on the subject of experimental religion, read his Bible regularly every morning, was glad when any one proposed prayer, and frequently asked for it himself. Well known is his close friendship with Bishops Simpson and Ames, whose counsel and supplications he often sought. Well known also are his words to the deputation from the General Conference of 1864: "God bless the Methodist Church! God bless all the churches, and blessed be God who in this our great trial giveth us the churches!"

What a man he was! A brief column or two can only indicate in the barest way a few of the items which make up his greatness. We have said little or nothing as to his intellectual force, his ability as a thinker, a writer, an orator. The fact must not be overlooked, for it is a large element in proving the marvelous natural genius of the man, that he came up from the very dregs and depths of bitterest poverty. He was by no means a favored son of fortune. He had very few days in school, very few advantages of any kind. His early years were dedicated to the hardest kind of toil. His privations were many. If ever any one worked his own way up by the sweat of his face, the labor of his hands, the most unrelenting industry and self-denial and force of will, it was he. He was a hero, not "fed on sweets." The head winds which he met helped rather than hindered, for his sails were royal. And it is no small tribute to this fair land of ours — we may fittingly remember in this patriotic month of February which gave us both the founder and preserver of the nation — that its institutions were such, and still are, as to give opportunity for such a career as Lincoln's. "New birth of our new soil" indeed he was. As Mr. Hamilton W. Mabie points out in the current issue of a popular monthly, the incalculable service which he rendered to his race "was simply paying back what he had received from the race. He was born in a society so organized that a strong man could start at the bottom and end at the top; he lived under political conditions so broad and so free

that the highest place in public life was opened to him. All these great opportunities he owed to men and women who died before he was born."

Thus are we linked one with another. Thus do we pay to the future what we receive from the past, and render to our fellows what comes to us in sacred trust from God himself. Blessed is he who discharges all his debts!

Our Defrauded Beneficiaries

A New Proposition

THE editor is in receipt of the following proposition and appeal, which he immediately presents to the readers of the HERALD:

DEAR EDITOR: I am told that about \$40,000 only will be realized of the \$75,000 or so lost by the Preachers' Aid Society by the defalcation of Willard Allen. This means that something more must be done, or the worn-out preachers and the widows and children will be put on half rations. God knows, and we all know, they had little enough when they got the whole!

I believe there are a good many people who did not give to the permanent fund who are yet in sympathy with the cause and will not willingly let our heroes or their widows suffer. To let such have a chance in this most worthy cause, I propose, in place of the \$2,000 which I pledged in case the whole amount was raised, to give \$500 a year for five years, provided \$2,000 more be pledged so as to raise \$2,500 a year for five years, said \$2,500 a year to go direct to beneficiaries through the treasurer of the Society and to be called Current Expense Fund. Twenty-five hundred dollars a year is a little over six per cent. on the \$40,000 not yet raised for the permanent fund, and will give the beneficiaries as much as they would have received if the loss had been fully replaced.

I believe many men and women will be glad to give \$50 to \$500 a year to meet this serious need. That will give the directors five years in which to raise the other \$40,000 to make the whole deficit good.

Brethren and Sisters, there is no need of arguing this benevolence. It is the voice of widows and orphans calling to us. Shall they call less effectively because they make no public moan?

C. C. BRAGDON.

Pasadena, Cal.

Dr. Bragdon cannot be reconciled to the relinquishment of the effort to provide for our necessitous beneficiaries. He does not believe the matter should be allowed to stop where it is, and is confident that many equally interested will respond to this new plan. The HERALD will be only too glad to receive, tabulate and publish any and all pledges sent to it in response to Dr. Bragdon's characteristically generous offer.

No Sense of Proportion

THE *Christian Work*, in fitly referring and characterizing Dr. W. Robertson Nicoll, the great editor, writer and preacher, says: "He does not dissipate his energies in inconsequential tasks." There is a suggestion here for all persons who desire to accomplish something of value in the work of life, and especially for ministers.

The lamentable failure of so many ministers results in the main from two reasons: either they have not made the necessary continuous effort in order to accomplish any good work, or have fallen into the too common habit of wasting time and strength on matters of minor or indifferent importance. We have in mind a minister who wonders that better churches do not desire his services, who possesses no sense of the value of objects to be labored for. He is always a hard worker, but mainly in attending to matters or accomplishing ends

that are of little significance. If the time devoted to hard work on non-essentials was given to preparation for his pulpit and to prayerful pastoral work — to the few specific and essential duties incumbent upon a stationed minister — he would multiply his usefulness ten-fold, and would soon be wanted by the larger churches.

The Amusement Question

THE amusement question is up again as the General Conference draws nigh, and will not down. We are anxious not only that the subject be permanently settled at Los Angeles, but that the discussion which leads up to it shall be conducted in a Christian spirit and temper, free from hysterical manifestations, and especially from the pharisaical "I am holier than thou" spirit, and the tendency to be uncharitable and condemnatory toward those who hold variant views. That there are honest and conscientious differences of opinion upon the subject every one connected with our church must recognize. It is too late, too unjust and too unfraternal for any one to charge those who desire to have the prohibitory paragraph removed at least from the penal to the advisory section of the Discipline, with being worldly and less jealous of the spiritual life and power of the church. Many of the most earnest opponents of the retention of ¶248 are known unquestionably to be eminent for spirituality and loyalty to everything pertaining to our denomination. Such a representative is Rev. Dr. J. W. Magruder, of Chestnut St. Church, Portland, whose views upon the subject we solicited for this issue.

We find that many of our worthy members regret that the paragraph was ever enacted, but fear that if it is eliminated our people will infer that all restraint is taken off, and that the impression will be created that the Methodist Episcopal Church has taken a backward step — is indeed in a backslidden state. We suggest to this large and excellent element in our church two considerations: 1. It is always safe and best in any emergency to take what seems to be the wisest course without regard to conjectural consequences. The position which other evangelical bodies hold in this matter, and the attitude of the representative religious press of other denominations, show that our church will not be misunderstood or misinterpreted if it takes ¶248 out of the penal section. 2. We should learn from past experience. It will be recalled, especially by our older members, that when it was proposed to take the clause which made attendance upon class-meeting compulsory out of the penal section of the Discipline, the prophecy that such an act would be construed as evidence of decreased spirituality and backsliding on the part of the Methodist Episcopal Church was the loudest and most effective argument made against its removal. But this prophecy proved to be utterly groundless, as we can now see it would.

Let this subject be dealt with sanely, in a philosophic Christian spirit, and let there be no hesitation in taking such action as seems best to the majority. The consequences, so far as general impressions are concerned, will take care of themselves.

Maine, Kansas and North Dakota are the only three States in the Union that have entire prohibition by law. But the whole State of Tennessee is prohibition except eight cities of 5,000 population or over. Prohibition is in force in the State of Iowa in all but twenty five cities. In Kentucky prohibition is the law in forty-seven coun-

ties, while in thirty-five there is but one license town each, and in nineteen counties there are but two license towns each. In eighteen counties license is unrestricted. In the State of Illinois there are 650 towns and cities in which prohibition has been enacted into law. There are 300 prohibition towns and cities in Wisconsin.

PERSONALS

— Rev. Dr. Camden M. Coburn, of St. James Church, Chicago, recently delivered the annual sermon before the students and faculty of the Woman's College, Baltimore.

— President Raymond of Wesleyan is attending the session of the University Senate of the Methodist Church in Evanston, Ill., on the 9th, and the Association of College Presidents on the 10th and 11th.

— The *Northern Christian Advocate* of last week says: "Rev. W. H. White, our pastor at Bliss, N. Y., was most cordially received upon his arrival from Vermont." Mr. White was the popular pastor at South Royalton, Vt.

— Rev. Hopkins B. Cady, of Warren, R. I., will go to Jerusalem to attend the Sunday-school convention, starting March 8. He goes as guest of his son, a business man of Providence, R. I.

— Rev. J. R. Shannon, D. D., pastor of Centre Church, Malden, will preach at the Day of Prayer service for Boston University, to be held at the chapel, 12 Somerset St., Thursday, Feb. 11, at 10 o'clock. The College of Liberal Arts and the School of Theology will unite in this service.

— It is with a feeling of personal sorrow and loss that we note in the daily press the announcement of the death of Miss Olive E. Dana, of Augusta, Me., a well-known author of both prose and poetry. Miss Dana's contributions often enriched our columns, her last — a Christmas story of rare beauty of thought and expression — appearing in December.

— We notice that our old, highly-appreciated friend of the New England Southern Conference, Rev. Dr. D. A. Jordan, was advertised to deliver an address before the New York Preachers' Meeting, last Monday, on "Some Unworked Theories in Methodism."

— Col. Watterson, of Kentucky, closes a recent editorial on Mr. Bryan, in his paper, the *Louisville Courier-Journal*, with these characteristically expressive words: "God help the party and God help the country if the answer to Mr. Bryan's exactions be not instantaneous, universal and overwhelming!"

— Helen Keller has just begun her senior year at Radcliffe. Her studies this year will consist of Professor Kittredge's Shakespearean course, Dr. Neilson's English literature, Professor Moore's course in Plautus, Cicero and Lucretius, and Professor Morgan's and Dr. Rand's course in Latin, which covers the annals of Tacitus, the satires and epistles of Horace and selections from Catullus. Up to the present time Miss Keller has passed with credit all her college examinations.

— Mrs. Jane P. Kendrick, of Newtonville, was "at home" to her friends on her 20th birthday, Feb. 2. She was converted, seventy-two years ago at Dover, N. H., during the pastorate of Rev. John G. Dow and under a sermon preached by Rev. Paul C. Richmond, and at once joined the Methodist Episcopal Church. Her membership has been in Saco, Maine, contin-

uously for sixty years. She has been a reader of ZION'S HERALD over seventy years. Mrs. Kendrick wears the face of joy in the Lord. Five children, twenty-seven grandchildren, thirteen great grandchildren, and troops of friends "arise up and call her blessed."

— A pleasant note is received from our long-time friend, Rev. S. H. Day, D. D., in connection with a remittance in renewing his subscription to the HERALD. We notice by his printed Sunday program that he is pastor of a church in Clarion, Pa., having an elegant stone edifice. He is in excellent health and greatly delighted with his work.

— The *Cleveland Leader* of Feb. 1 contains an abstract of a sermon preached by Rev. George K. Morris, D. D., of Euclid Ave. Church, on the "Passion for Sudden and Great Wealth." Two sermons recently delivered by Dr. Morris on "The Chasm Bridged by Love Divine," and "Is there a Hell?" are published in pamphlet form in response to the urgent request of those who heard them.

— Prof. Robert Koch, the eminent bacteriologist, who has just observed his sixtieth birthday, is a Hanoverian and a privy councillor. The phthisis bacilli were of his discovering, and the services he rendered on the German cholera commission are still memorable after an intervention of twenty years.

— Rev. Dr. E. A. Blake, of Tremont St. Church, this city, reads a paper, Feb. 10, at Providence, R. I., before the Monthly Conference on the Gospel of John. His special theme is, "The Law of Service," based on the thirteenth chapter of John. This associates him in this work with President Faunce of Brown, Professors Sitterly of Drew, Nash of Harvard, Stevens of Rochester, and other leading representatives of all denominations.

— A regular reader of the HERALD in Fargo, N. D., writes in enthusiastic terms concerning the course of lectures just delivered in that city by Dr. Charles Horawell on "The Prophets of the Old Testament." This was a second course, was largely attended, and made a most favorable and helpful impression.

— The resignation, last week, of John G. Cary as a member of the Wesleyan Association, was very reluctantly accepted. He has made the request before, but the Association had expressed urgent desire that he remain a "life member." But the request renewed on this occasion was made peremptory. He said in a note to Secretary Rand, under date of Feb. 3: "I am not able to go to Boston — not sick, but loss of strength does not permit me to go, and my age, 86 years, gives me expectation of nothing better." In thus severing his official relation with this body, his faithful, loyal, willing and helpful service for many years as secretary is tenderly and gratefully recalled. He became a member in 1873. From its inception this Association has been an elect body of laymen, and so must continue for all time.

BRIEFLETS

An abstract of the provisions of the will of the late James A. Woolson will be found on page 184.

Andrew Carnegie, speaking of the National Temperance Society, said, the other day: "That's a splendid movement. I am not a total abstainer myself, but on my estate in Scotland at the end of every year I call all my men up, and every one who

can swear he has not taken a drink of liquor during the year gets ten per cent. added to his wages. I find that five-sixths of the men get additional money."

The *Wesleyan* of Halifax notes that the Irish Methodist Year-Book for 1904 shows over 62,000 Methodists — an increase of over eleven per cent. during the decade — while the Roman Catholics, Protestant Episcopalians, and Presbyterians had decreased.

The smallest university in the world is said to be that in Sierra Leone, Africa, which has five professors and nine students. We have heard that Mark Hopkins at one end of a log, and a student at the other, will make a college. There are plenty of logs in Sierra Leone, and if those five "profs" and nine "undergrads" are of the right calibre, there must be a good deal of knowledge circulating back and forth between them.

The annual consumption of liquors in prohibition Kansas, according to the American Prohibition Year-book, is less than two gallons per capita, as against nineteen gallons in the country as a whole. Forty counties in the State do not have a single pauper. In 37 Kansas counties the jails are without a single inmate. Prohibition in Kansas prohibits more than 95 per cent.

We are gratified to note that the *Watchman* of last week is able to say, under the head of "The Baptists of New England:"

"The minutes for 1903 show that the Baptists of the six New England States made a steady, though not startling, progress during the year. The foremost element, as elsewhere, has been evangelism. There have been few conspicuous revivals, but the earnest and aggressive efforts of the pastors and churches have resulted in an advance all along the line. In New Hampshire, for example, there has been an increase in the total membership of the churches for the first time for many years. . . . The benevolent offerings amounted to about twenty per cent. of the church expenses; the baptisms averaged one to every thirty-three church members."

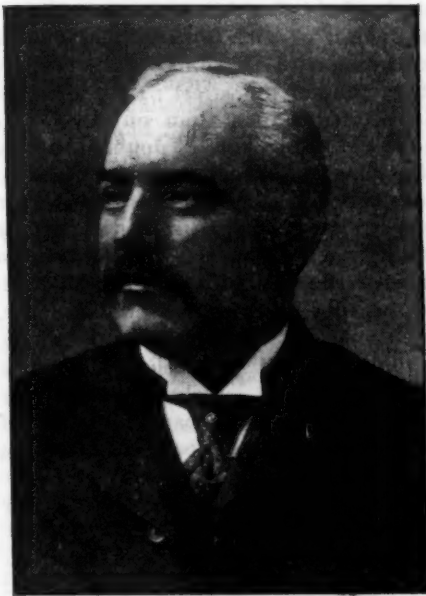
Of course "the foremost element" in bringing about these gracious results "has been evangelism." The Baptist Church — and much more emphatically the Methodist Episcopal Church — has no mission when it ceases to magnify evangelism.

New Members of Wesleyan Association

THE Boston Wesleyan Association held a special meeting on Thursday, Feb. 4, and elected two new members:

Nelson W. Kimball, who was elected to fill the place made vacant by the death of James A. Woolson, was born in Bradford, Mass., in 1858. Mr. Kimball is the senior member of the firm of Kimball Brothers Shoe Company, with headquarters in Boston, where his office is, and with factories in Manchester, N. H. He is a director of the National Security Bank in Lynn, where he lives in one of the fine residences of the city on North Common Street; he is also a trustee of the Lynn Five Cent Savings Bank and is a very highly respected citizen of his home city, widely and most favorably known in the business circles of New England. In the year 1877 he joined, on profession of faith, the First Methodist Episcopal Church of Lynn, and has been one of her most influential members during the past twenty-five years. He is now the president of the board of trustees, and is active in all the work of the church. In 1902, when the church was ex-

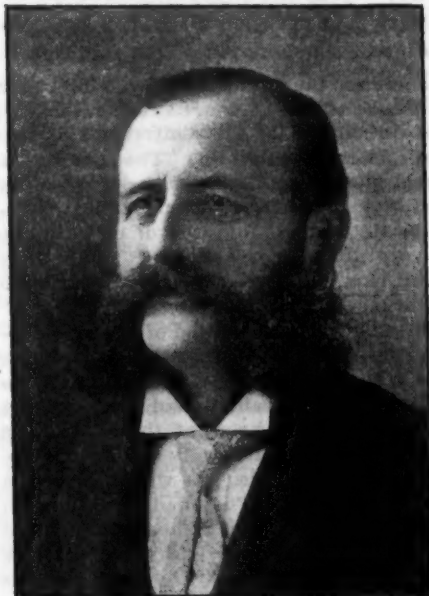
tensively repaired, he gave the lighting plant, which is greatly appreciated by the people of that congregation. Mr. Kimball is a quiet and modest man in all public matters, but his advice and counsel are sought and very highly prized. He is always deeply interested in the great affairs of our church, and will become a valuable member of the Association,



NELSON W. KIMBALL

to which he will be able to give the strength of his mature years and business ability and experience. The Association is to be congratulated on securing the services and influence of so worthy a successor to the noble man into whose place he comes.

William H. Chadwick, elected to fill the place made vacant by the resignation of John G. Cary, was born of Methodist stock in China, Me., in 1851. Among his most vivid early recollections are memories of



WILLIAM H. CHADWICK

the visits that "Camp-meeting John" Allen made to his home, and the striking stories which he used to tell. When nineteen years of age he left his home and came to Boston. He was married, in 1876, to Miss Eliza Morse, of Leominster, by Bishop Melhieu. His first identification with the Methodism of this city was with People's Temple, uniting with that church in the last year of the pastorate of Rev. Dr. J. W. Hamilton (now Bishop). During the pastorate of the lamented Rev. Dr. W. N. Brodbeck at Tremont St. Church, he trans-

ferred his membership to that church. He was soon elected a steward, later a trustee, and is now superintendent of the Sunday-school. He has been a generous and representative supporter of the church since his first connection with it. His wife and daughter are actively identified with Tremont St., Mrs. Chadwick also holding the responsible position of secretary of Young People's Work of the W. H. M. S. of New England Conference. He is now senior member of the prosperous firm of Chadwick & Greene, carriage builders, 31 South-ampton St., Roxbury District, this city. For over thirty years he was in business alone, but three years ago took a partner. His election is a special gratification to Tremont St. Church and to a large circle of interested friends.

IMMANUEL KANT

THE celebration this Friday of the 100th anniversary of the death of Immanuel Kant — when a memorial tablet will be unveiled in his honor at Königsberg, Germany — draws attention in Europe and this country to the peculiar constructive and reconstructive work in philosophy performed by the "giant," the "great Königsberger," or the "Copernicus of modern philosophy," as he is variously called. Kant was one of those men who pass away, but also pass into the fibre of the world's thought and experience forever after. It is not probable that most Boston school children would be able to tell much about him, or even know his name, yet it is safe to say that there is hardly a boy or girl anywhere in America today whose schooling is not directly or indirectly affected by the fact that such a man as Kant once lived and taught.

Kant is not one of those men of whose personality much is ever said. He was a quiet, reposeful soul, abnormally active intellectually, but not so highly developed on the side of will. While his "Critique of the Practical Reason" bears evidences of having been composed under the influence of the intense political consciousness of his age, he was not a courtier like Leibnitz or a man of the world like Rousseau. It was not that Kant was inhuman, but he was too much absorbed to be social. Philosophically he was in the world, but not of it. He mastered men not as men, but as thinkers. His appeal was primarily to thought; his connection with life (in the "Critique of Practical Reason") seems almost incidental, coming in by way of the foot-note method.

Kant's masterpiece was the "*Kritik der reinen Vernunft*" ("Critique of Pure Reason"), a treatise which has proved very largely revolutionary of metaphysical conceptions. Kant was roused from his "dogmatic slumber" by Hume, but was of too virile an intellect to remain content with the shallow skepticism of Hume. Refusing the stilted Wolfian philosophy, Kant chose neither the dogmatical nor the skeptical direction, but endeavored to show that the critical road was still traversable for thought. It would be impossible in a few paragraphs to give an adequate critique of this "Critique." Indeed, it is doubtful whether Kant quite understood himself. What is certain is that many of his followers have doubted whether they understood him. Just as they are not all of Ritschl

who are Ritschlian, so there have been many more (or less) Kantian Kantians. It is said that only one man ever understood Kant — and he died. Kant's language is obscure in the German and unutterable in English translations. Nevertheless, mighty thoughts are embedded there like rich veins of ore, and if they must be mined for, the mental exercise required of such interrogators of the great Königsberger is well worth while. It is of course true, as Professor Bowne says, that Kant's exposition "was often inconsistent, and every true Kantian must transcend Kant." But it is also true, to quote Professor Bowne again, that "as the result of Kant's work the primacy of life over speculation is forever established, and the confident dogmatism of pre-Kantian rationalism is made impossible."

Kant is loosely regarded by many people as an empiricist. He did indeed make much of experience. He held that



IMMANUEL KANT

knowledge is from sensation; yet not from sensation alone, but also from the forms of intuition which are given *a priori* (space and time) as well as from the categories of the understanding (thought). The great question with which Kant started out was: How are synthetic judgments possible *a priori*? *A priori* reasoning comes before experience; *a posteriori* reasoning follows experience; but Kant, who had in him something of the Scotch shrewdness (which accounts for some extra-Germanic elements in his teaching), felt that both sides of this question possessed something of the truth and should receive recognition. His two ideals were to extend knowledge and also to make it certain. Truth for Kant consists in a proper subordination of sense to understanding. While Kant held that that *a priori* knowledge is true which corresponds with experience, he was not an empiricist in the ordinary sense of the term, but seemed to conceive of experience as that which comes through time and space.

Kant's theory of knowledge restricted the speculative faculty to the field of experience, and was epoch-making. Yet on the whole he inclined to place the rational above the real. He assumed *a priori* elements both in sensuous knowl-

Continued on page 192

TWO BIRTHDAYS

February 12 — February 22

HELEN A. HAWLEY.

Two lives, God-given for the nation's needs —

Two men, predestined to heroic deeds;
Their moral grandeur still illumines the way,
To guide the feet of those who walk today.

Unlike in birth, in training, but to each
Was given power this great truth to teach:
That loyalty to duty and to right,
However great the odds, or long the fight,
Shall Heaven's guerdon have, and win the meed

Of praise unsought. For those who take
no heed

To serve themselves, do serve their country
best;

Their works shall follow, when they,
silent, rest.

Clifton Springs, N. Y.

SOME FAMOUS ENGLISH
PREACHERS OF TODAY

XI

Bishops of Worcester and Ripon

REV. HERBERT WELCH, D. D.

POSSIBLY there is no place of its size in the world which affords such chances to hear good preaching as Oxford. The town churches have some pastors of ability, including the leading Wesleyan Methodist Church, where Rev. Arthur Hoyle, a preacher of real distinction, presides. In addition, resident clergymen whose fame rests upon scholarship may sometimes be heard in these pulpits. Many such men are living in this classic town; indeed, Oxford seems as full of parsons as Rome is of priests.

The special opportunities, however, cluster about the University itself. Even if one is not interested in the occasional sermon which is delivered in Latin, he may attend at least the Sunday morning services in St. Mary's, where, in term time, he will hear some of the best known men in the Church of England. Here, in the spring, the Bampton Lectures are given. Besides, there is the Mansfield College pulpit. Some one said: "You may hear good preaching at St. Mary's; you are sure to at Mansfield." And as the University service, beginning at 10.30, is generally over by 11.15, one may go on to the handsome buildings of the Congregational College in time to worship there at 11.30. To crown the day a series of sermons especially for undergraduates is arranged for Sundays at 8.30 P. M., so that unless one is attending the concert at Balliol, he can drop in here after an evening service at some town church, thus hearing four or five sermons in the day, beside what he may pick up from the street preachers. I made no attempt at a full catalogue, but is not this striking as a partial list of those who could be heard at Oxford in a single winter? — Principal Fairbairn, Principal Forsyth, Prof. G. A. Smith, Dr. John Hunter, Ambrose Shepherd, C. S. Horne, J. H. Jowett, F. B. Meyer, and the Bishop of Exeter (now Winchester), Dr. Ryle; of Oxford, Dr. Paget; of Stepney, Dr. Lang; of London, Dr. Ingram; of Worcester, Dr. Gore; and of

Ripon, Dr. Boyd Carpenter. Concerning the last two, something more.

The Right Rev. Charles Gore, D. D.,

is now fifty years old. He looked it all as he stood that night in the high and narrow pulpit against one of the great stone pillars in St. Mary the Virgin's. He seemed, here in midwinter, at the point of mental and physical exhaustion. When he had given his message, he talked on in rambling exhortation, diffuse and repetitious, until he had preached forty-five minutes. Some left the crowded church, all appeared restless. He was entirely connected and sensible in his speech, but looked and acted fagged. There was no spring in him, no sensitive response to the occasion and the audience; yet to the undergraduates in the gallery close before him there was a strong attraction in the gaunt, tired man who faced them. He talked quietly, like our Bishop Thoburn, and there was a suggestion of Bishop Thoburn's face in his, though he had not, tonight at any rate, the ease, directness, and magnetism of our great American Bishop. His face is thin as that of an ascetic; his head long and narrow when viewed from in front; and the spectacles give the look of the student. Years and responsibilities have not rested lightly upon him. The hair is still dark and smooth, but the rough beard is quite gray. Occasionally his hand runs down the chain from which his episcopal cross hangs, and rests unconsciously upon it. Here shows the churchman. He thinks much more, one would suspect, of his office and churchmanship than does the Bishop of London. But comparison with the latter is constantly before the mind. For these two men — Ingram and Gore — are probably the two Bishops to whom the young men of England look with greatest admiration, and by whose words and characters they are most deeply touched. Both are Oxford men, both new Bishops, both yet in middle life, both intense workers, both high churchmen, both social reformers.

At the same time, there are strongly marked differences. Bishop Gore has exercised a vastly greater intellectual influence, his life having been much more scholastic, and the products of his pen numerous. He was the editor of "Lux Mundi," the volume which discovered the drift of Oxford thought a dozen years ago, as "Contentio Veritatis" has more recently. He it was to whom George J. Romanes confided his thoughts and trusted his last fragmentary writings, to be later published under the title, "Thoughts on Religion." And although Rev. P. N. Vaggett, of the Cowley Fathers, probably had more to do with Romanes' meditations on the relation of scientific religious truth, we shall not be far astray in attributing to Dr. Gore an appreciable influence on Romanes' return to faith. His dozen books are about equally divided between churchly themes on the one side, and expository and theological treatises on the other, none, I suppose, being of higher rank than his Bampton Lectures on "The Incarnation of the Son of God." Social questions, likewise, have received from him a large degree of attention.

On the practical side, however, one

feels that Dr. Gore is not at his best. No one could question the reality of his interest in man, or the unselfishness of his personal life. If reports are true, a remarkable portion of his income has been devoted to charities, and sincerity marks every word and tone of the man; and yet, as one thinks of the Bishop of London, he feels that by comparison the social reform of Dr. Gore, while genuine and humane, is a thing of the study rather than of the street; that it is built on theories rather than on facts. He knows the culture and the doubt of the age better than its misery and its wickedness. A residence in Pusey House ("Pugger Hugger," as the irreverent undergraduate dubs it) and a canonry at Westminster do not give the insight, the personal touch and instinct for primitive human needs, which life at Bethnal Green brings. Even in the pulpit you feel the difference between the men. Bishop Gore wholly lacks Dr. Ingram's beautiful power of getting over into the pews and seizing you by the heart.

Yet, when all is said, the evident piety and sincerity of Bishop Gore did not fail of their effect, and the hearty liking of the students was evidenced by the number who gathered in Trinity Hall after the long sermon to hear him speak on the needs of Birmingham and the rest of his diocese, and by the prolonged applause which was given him.

The Sermon that Night

discussed the discouragements of the conflict with sin — the heedlessness of the world, the contention between Christians; and then the cure of the discouragement in the remembrance of past saints — their trials and their triumphs. His text was Psalms 73: 14 (Prayer Book version): "Yea, and I had almost said even as they; but lo! then I should have condemned the generation of thy children."

These are the words of one who has taken pains about his religion, but is sore, heavy, and discouraged. After all this spiritual labor, is it worth while? The men of the world move on their way, disregarding God, yet they seem to come to no harm. And can the great majority of mankind be so very much in the wrong? Could they desert God without punishment if He were and if His judgments were?

But then he is reminded of the long succession in which he stands. He is not the first who has taken pains about his religion. Since Abraham had gone out, not knowing whither he went, there had been those who were making like effort and setting a like example. He was following a well-trodden road. They had gone through the same experience of disheartenment and doubt. But they had endured as seeing Him who is invisible. They had been the salt, the light, of Israel. He then must endure as they had before him. He finds comfort and strength in the assurance of God and immortality.

Brethren, this experience of the Psalmist has been renewed in every age in the case of those who have begun to take pains about their religion. They seem to make so little progress in overcoming their sins. They question whether the promise of victory may not be delusive, after all. The saints grow ever more humble, as Paul did, so that their own conception of their state may not represent failure, but success; but the experience is profoundly depressing, for all that.

Or again, we are overwhelmed with the

spectacle of a world moving on, unashamed, neglecting God, taking no pains as we are, light-hearted, careless; the most tremendous warnings passing over their heads and leaving them smiling. Can it be worth while — all this striving that separates me from those who seem, after all, not bad, and that perhaps makes me morose, distasteful to others and to myself?

Again, controversies over sacred yet seemingly minor matters, dishearten us. Others are repelled, tempted to let religion sit lightly upon them. Meanwhile, the life of learning, of literature, of society, allures us. "Yea, and I had almost said even as they; but lo! then I should have condemned the generation of thy children."

We need not be perplexed at the fewness of numbers, the cost of the struggle, the peculiarities of the circumstances. We must expect a combat. We must have a contempt for mere majorities. We must gain a victory to be won only by fasting and prayer. In our inmost hearts we know that the world has nothing to offer that is equal to this. The story of the ages shows that human nature moves out toward meeting men and God; and from this nature I cannot sever myself. I will set to it again; I will take pains about my religion; I will make a fresh start; I will go to the communion; I will struggle anew with my sins; I will take the Bible, the plain parts that I can understand, and apply it to my life. I will not be with the coward or the scoffer — "I had almost said even as they; but lo! then I should have condemned the generation of thy children."

The historic sense is strong in Bishop Gore — so strong that he is tempted to judge churches by their succession rather than by their success, by their history rather than by their present evidence of spiritual life and power. In spite of the fact that he is called a "liberal churchman," he has only toleration, no fellowship, for those outside the Greek, Roman and Anglican communions. He is, in other words, a consistent high churchman, and ignores, rather than opposes or condemns, the great Nonconformist bodies of his own country. What he would do if he came to the United States, and were compelled to recognize the pre-eminence of other forms of church life than his own, may only be guessed at. But sheltered now under the broad old roof of the Established Church, he has no such sense of brotherhood with those without as has, *e. g.*, his successor at Westminster, Canon Henson — no such desire to meet at the Lord's table all who serve the same Lord.

Some years ago, when Dr. Gore was a canon at Westminster, I was present at one of those twilight services in spring-time which simply satisfy the love of beauty in worship. There was the litany and heavenly music; there were the candles shining like star-points in the darkening Abbey. And sitting, because of the throng, on the base of an ancient tomb in the north transept, we listened while the bearded and spectacled canon preached his simple sermon. He was the same man as now — body and voice joining in the earnest delivery of his message; and the message was the same, direct, unadorned by quotation or illustration, talked straight at the souls whom he sought to shepherd. Bishop Gore is no orator, no great preacher in the common sense; but his knowledge, his devotion,

and his sincerity command for him a sympathetic and appreciative hearing.

Much more polished and eloquent is the Bishop of Ripon,

The Right Rev. Wm. Boyd Carpenter, D. D.

He also is a man of books, his published volumes numbering as many as those of the Bishop of Worcester; but (though his best known work is probably his Bampton Lectures on "The Permanent Elements in Religion") his writings have less of the flavor of the lamp, as one might expect from the fact that he has been pastor and preacher rather than teacher. His scholarship is unquestionable, but he is likewise a man of affairs. The predominant impression he leaves is that he is a gentleman — cultured, cour-

moral or spiritual undtness, said the Bishop, it should be a warning. If it is because of a dislike for "dogma," we should remember that we can no more receive truth without dogma than a drink without a cup. If it is because of doubt of some particular dogma, we need to review the historic circumstances of its formulation, to get at the idea back of the old statement, and to translate it into the speech of today. "Our fathers spoke in forensic, legal language. We live in the open air, in nature interpreted by science. We must translate from the language of the law-court to the scientific language of this age." He pleaded for strong men for the great work of the ministry, men with the scientific spirit, and with that without which all else would not avail — personal devoutness, individual spiritual life. Intellectual conviction would prove worthless without living experience of the realities of religion.

Thus wholesomely did he set forth the demands of the the ministry, and endeavor to interpret what we should more clearly recognize as the call of God. He spoke for an hour — polished, easy, saying clever things so smoothly, and using capital illustrations so quietly, that one hardly appreciated the excellence of the work until it was all done. The Bishop's voice is weak and rather husky; there is no fire or ring in it. Nor is his eloquence one of bodily motion, for his gestures, though continuous, were far from graceful or appropriate. But there was the eloquence of thought and of expression, and of a convinced and eager spirit behind.

With men of such learning, such zeal, such poise, and such purity in her episcopal office, the Church of England, even though she may suffer Disestablishment, cannot cease to be a vital force, an intellectual and spiritual guide and stimulus to English multitudes.

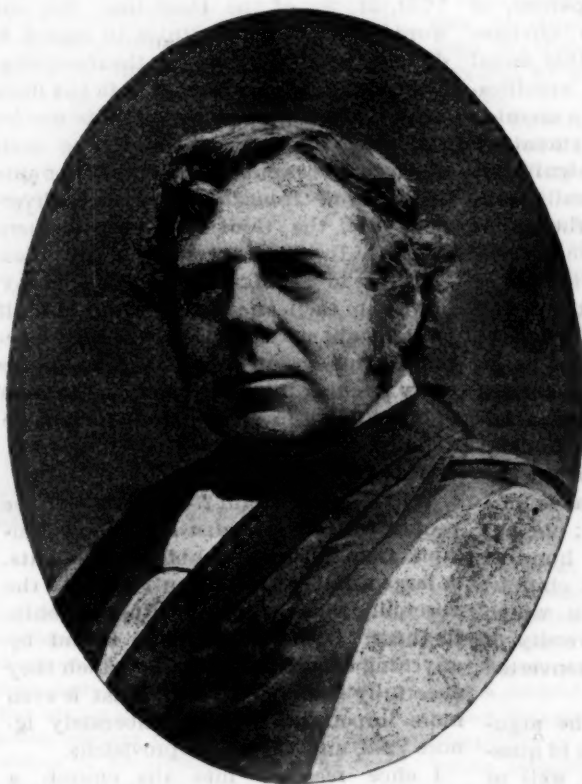
Mt. Vernon, N. Y.

THE AMUSEMENT QUESTION

REV. J. W. MAGRUDER, D. D.

AT this season, when so many of our churches are engaged in evangelistic work, conscientious people everywhere are struggling with the question of amusements. Some are abandoning outright the amusements which are classed as "questionable;" others are seriously inquiring whether it is necessary to abandon these amusements in order to become Christians; whether dancing, playing cards, going to the theatre, necessarily constitute one a worldling and bars him from the kingdom of God.

For a long time it has seemed to me that our conception of worldliness and that of the Apostle Paul are not identical. Worldliness to us means indulgence in "questionable amusements." The question of such amusements seems scarcely



THE BISHOP OF RIPON

teous, and kindly. In his twenty years' bishopric (he is now 63) he has doubtless had many delicate situations to handle. How could such work be better done than it was in the recent case involving his own dean? His public letter, inviting Dean Fremantle to openly repudiate the views attributed to him in the press (such as the denial of the virgin birth, the resurrection, and indeed all miracle) was sufficient to prove his consummate tact and consideration.

He is a well-built little man, with gray hair curling above a round and genial face. He is alert and vivacious. He spoke one evening in the quaint dim hall of Exeter College on "Qualifications for Ministerial Work." He urged the necessity of a broad culture, such as the university offers, for the best ministerial usefulness, comparing the theological specialist to one walking in a Devonshire lane, where, down between the "banks" and hedges, he has no outlook upon the wider landscape. He appealed for candidates for the ministry, speaking especially to those who appreciate the great mission of the church, yet who, while feeling the fascination of the work of the official ministry, hesitate to enter it. If this is on account of

to have entered the mind of the Apostle. Dancing in his day was a universal custom, and it was almost universally identified with licentiousness; gaming was the general practice, and never without gambling; amphitheatre-going was equally common, and it was associated with gladiatorial shows, bull-fights, combats with wild beasts, and nameless orgies. And yet not one word in regard to these unquestionably sinful amusements do we find in the apostle's writings or anywhere in the New Testament. Accordingly, many Methodists feel that they have Scripture warrant for insisting upon the elimination from the penal code of the Discipline of ¶248, which specifies certain amusements, such as "dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing parties, or patronizing dancing schools," as "obviously of misleading or questionable moral tendency," and makes these specifications a basis on which to bring a member of the church to trial and condemnation.

Nor are the protestants an insignificant band of insurgents; it is generally conceded that they were easily in the majority at the last General Conference. Neither are they a coterie of worldlings or groundlings who chafe under restraint and are eager to "run into folly or the evils of an unbridled appetite." Discipline or no Discipline, many of them would abstain from the amusements in question. Indeed, the men who in the last General Conference fought hardest for the repeal are identified with the most pronounced type of religious living; one has just closed a year in which five hundred members were added to the church; another has led in a revival in which nearly every student in the university of which he is president has been converted to God.

Every one is familiar with the arguments in favor of the prohibition of questionable amusements. We do well to become equally familiar with arguments against it. And, first, let us remind ourselves that many forms of amusement which were once tabooed are now redeemed, and others are in process of redemption. Who does not remember when it was regarded as a sin to read a novel? When Lew Wallace gave to the world "Ben Hur: A Tale of the Christ," it shocked the religious sensibilities of many an unconventional Christian. Now, a large part of the stock-in-trade of a school of writers of fiction is the religious problem; and we are even trying to settle by means of the novel the question: "What Would Jesus Do?" Does it require any great stretch of the imagination to suppose that the same redemptive process which is going on in games and fiction will come to include the drama, if not the dance?

For nearly a century and a half the Methodist Episcopal Church had no disciplinary pronouncement against these amusements; the paragraph which now condemns them was not inserted till 1872. I always supposed that this was the work of a clerical delegate to the General Conference. What was my surprise to find that the author of the paragraph was not a clergyman, but a layman, and he, if I am not mistaken, a lawyer and a politician. I have it from a friend of his, who

got it from his own lips, that in writing this paragraph he had in mind the wave of gambling and vice and immorality which swept the country like a flood during the decade and more immediately subsequent to the Civil War. It was a time for the church to cry aloud, spare not, and lift up her voice like a trumpet. But the pronouncement would have been in other terms, or referred to the chapter of "Advices," had the writer known the interpretation which would have been put upon it in after years. As the case now stands, every member who comes into full connection with the church agrees to be governed not by the paragraph prohibiting certain questionable amusements, but by the General Rules of the church, which are included in ¶¶30, 31, 32, of the Discipline. Not one word is said in these Rules in regard to dancing, card playing, or theatre-going. The nearest approach to it is in the lines against "doing what we know is not for the glory of God, as the taking such diversions as cannot be taken in the name of the Lord Jesus." What these diversions are, the General Rules nowhere specify. In strict accord with Mr. Wesley's rule to "think and let think," they leave it to each one to decide for himself in the sight of God. But the introduction of the specifications of ¶248 places every member in the anomalous position of being liable to arraignment in case he violates a prohibition to which he did not originally subscribe.

What is the result? The mass of the people called Methodist abstain on principle from all questionable amusements. A large number abstain only because the Discipline (not the General Rules) prohibits them. Others refuse to be bound by anything except the Rules, to which they cheerfully subscribed. But, what is even more important, pastors deliberately ignore ¶248, and violate its provisions.

I once received into the church a woman who, I knew, was indulging in every kind of questionable amusement and in some kinds which, from my standpoint, were unquestionably "sinful." But she had been reared under an environment farthest removed from Methodist influence, and I trusted to "the inspiration of the Almighty" to give her "understanding." I had not long to wait. One day she met me with a question: "Do you think it is right for a Christian to drink beer or to go to the theatre on Sunday?" Instantly checking my look of surprise, and affecting an expression of hesitation and uncertainty, I asked: "What do you think about it?" "Why," said she, "I never thought anything of it till the day you called and we had the long talk and prayer together. Since then I have come to feel differently about some things." "Did I say anything about beer-drinking or theatre-going?" I asked. "No." "Has any one said anything to you about these things?" "No, not a word." I smiled, and, referring to the Discipline, explained to her the Methodist practice of total abstinence and Sabbath observance. She was filled with surprise, but instantly resolved to end the theatre-going and to banish beer from her house and put her husband under the ban. I demurred, asking what would have been the effect

upon herself, if at the beginning I had come at her with the Discipline. She acknowledged that it would have grossly offended her, and lost her to the church and the kingdom. Today, she and her husband and three sons are pillars in the church and the Sunday-school. And more than once has she thanked me fervently that I approached her first with the claims of the Gospel, and received her into the church, even though it were in violation of ¶248 of the Discipline.

The peculiar position in which the debated paragraph places the church has been brought close home by the tragic death of Willis W. Cooper in the Iroquois Theatre in Chicago. Here was a man who was identified most intimately with the spiritual departments of work in the church, Sunday-school, Epworth League and world-wide missions; indeed, he was virtually the creator, under God, of the new department of World Evangelism. His bosom friend, Dr. Berry, editor of the *Epworth Herald*, one of the recognized defenders and advocates of the paragraph prohibiting amusements, writing of Mr. Cooper, said: "He has for several years been in the habit of attending, once in a while, operas and dramas which, in his judgment, were moral in their character. This he did without any attempt at concealment. I have talked with him about this matter with the utmost frankness. He always defended his course with good-natured emphasis, saying that his great business was an enormous strain upon his nervous energies, that a little diversion of this kind was a decided relief, and that he could go with a clear conscience. No one who has ever known Willis Cooper's heart will question for a moment his sincerity. . . . He was the idol of the army of his employees. Every man believed in Willis Cooper's religion. His Christian character was stamped upon the entire establishment. Whatever the men and women who toiled in his factories might think of religion in general, they believed in the absolute genuineness of that professed by their manager." If men who, on principle, abstain from these questionable amusements can vouch for the spiritual integrity of men who, without compunction, indulge in these amusements, it follows that the church, in laying down a hard-and-fast rule prohibiting these amusements, is setting up an artificial standard which does not obtain in the kingdom. The agitation against it must in the very nature of things continue, and it will not cease until the specifications in ¶248, which go beyond the general principle laid down in the General Rules of ¶¶30-32, are either repealed or transferred to the "Special Advices" where they properly belong.

I am not an apologist for questionable amusements. I know their evil tendencies. They are destructive to "weak brethren" and to nearly all who make a business of catering to the amusement-loving public. The heaviest indictment against them is that the people as a class (to which there are many splendid exceptions, such as Willis Cooper) who patronize the dance, theatre and card table, are not pronounced in their religious life; they are not the ones to be relied upon in the directly spiritual work of the church; they do not pass easily and inevitably

from their amusements to "the secret place of the Most High."

But the church cannot set herself up as the conscience-keeper of mankind. To do so is to revert to Rome. We must stand by the charter of our religious liberties won in the battles of the Protestant Reformation.

Portland, Maine.

A GOLDEN ANNIVERSARY

REV. J. O. SHERBURN.

VERY few men or women serve in any position for a full half-century. The writer has heard of a few teachers, several pastors, and a limited number of business men.

On the first Sabbath of 1904 Mr. Henry Quincy Perry was chosen superintendent of the Methodist Episcopal Sunday-school at Plainfield, Vt., for the fiftieth successive time. During the earliest years of my Sunday-school experience he acted as secretary of the same school, and later was the teacher of my class. His connection with the school doubtless covers nearly seventy years, as he has all his life been a resident of Plainfield, where he was born, Sept. 26, 1828. It is probable, however, that no school was working there during his early years.

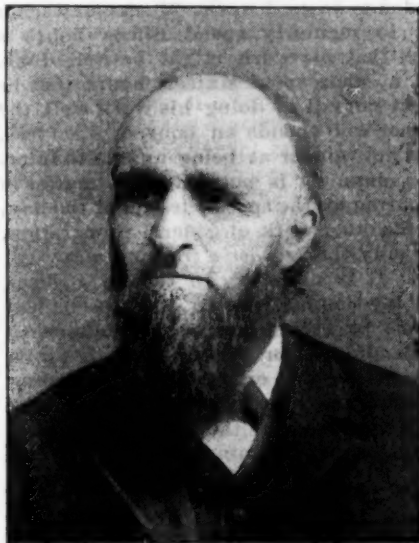
The record of his connection with the school is a very remarkable one. By his sagacious, careful, Christian management the natural friction in such work has been kept at the lowest minimum, and almost no contentions have arisen. In a careful investigation of yearly reports for the last thirty years I am surprised at their steady uniformity. The enrollment has averaged about 125, with an average attendance of from 60 to 90 from year to year. Wherever it was practicable, teachers have been retained for long periods, some nearly filling a full quarter-century. With the exception of a few weeks of enforced absence on account of illness, Mr. Perry has always been in his place. No stress of weather hindered him from driving the two or three miles from his farm to the church. His place in the Sunday-school and choir has been more surely filled than the pulpit, which has rarely been unsupplied. He has not been averse to the changes which have come during his long administration, but has always been ready to welcome the new, either in plans or organization or in lesson helps. His work antedates even the old Joseph Longking's question-book. This, with all the later helps to Bible study, he accepted and used. Even now he is asking after anything which may help him to become more efficient; and while it has been twenty years since he has said, "Some younger man should have my place," the facts show that within the last ten years the school has touched its high-water mark in attendance, while the population of the township has remained quite the same as fifty years ago.

Mr. Perry has in reality put a lasting impression upon hundreds of the young people of his native town. Representatives of four generations in the same family have in several instances been connected with his school. By a sad bereavement his own beautiful children were early snatched from earth by a virulent contagion; but while there has been all the years a great ache in his affectionate heart, he has never allowed that to hinder him from loving and serving the children of his neighborhood, his community, and his Sunday-school.

His well-nigh matchless wife was always at his side for more than fifty-two years, until one bleak night last winter

(Dec. 9) she escaped earth's bondage and went to find rest in the "nobler mansion."

What more can the heart offer? The panorama of the years slides before me. When, a timid child of five years, my father led and pushed me up the centre aisle of the old church, Mr. Perry's smile gave me welcome to the Sunday-school. In his class I enjoyed some of my best and most faithful instructions. Under him I was first intrusted with a class to teach. The first written article I ever presented was in the same school. As pastor of the church I found him the same loyal, godly helper as in years before. And when, crushed in sorrow, I wept by the coffin of a devoted wife, I saw through blinding tears that he had taken a brother's place at my side and was ready to present to me the blessed comforts wherewith he himself had



HENRY QUINCY PERRY

been comforted. In the six years past no superintendent on the district has been more constant at the quarterly conferences or has been more faithful in reporting the status of his school.

Pardon, readers of the HERALD! When one writes of his friend, how can he avoid mentioning himself?

"If ever I shall reach the home in heaven,
For whose sweet rest I humbly trust and pray,
In the great company of the forgiven
I shall be sure to meet" —

my good friend and faithful superintendent.

St. Johnsbury, Vt.

ITINERANT HEROES OF THE CHRISTIAN CENTURIES

REV. EZRA S. TIPPLE, D. D.

AT Assisi, Italy, on Feb. 24, 1209, one of the world's greatest preachers heard the voice of God sounding in his soul. The priest was reading the lesson of the day, a part of the tenth chapter of St. Matthew, containing the account of the sending out of the Twelve. As it was read St. Francis lost sight of the reader and "saw no man save Jesus only." It was a revelation as of the Mount of Transfiguration. Straightway he took off his shoes, threw away his staff and purse, and set out upon that journey of self-denial and obedience to the letter of those apostolic precepts, which has made him one of the most conspicuous figures of the centuries.

Whatever else Christianity has accomplished, it has produced great travelers. The itinerant preacher is in apostolic succession. Samuel traveled a circuit. Elijah and Elisha were seen and heard in many

places. Our Lord went about doing good. The disciples journeyed to the uttermost parts of the earth. The fact is, the great religious movements of Christian history have centered about an itinerant ministry. More than once has the church been awakened and saved by wandering preachers. They were itinerants, who in the early centuries of the Christian era made Christianity the dominant religion. Eight hundred years later, when religion had become a stench and a scandal, and the entire hierarchical system, like a stranded ship, was breaking in pieces, there appeared one day an itinerant who so influenced men that "in a few years from the Sierras of Spain to the Steppes of Russia, from the Tiber to the Thames, the Trent to the Baltic Sea, the old faith in its fullest, mediæval, imaginative, inflexible vigor was preached in almost every town and hamlet." The grand reformation in the sixteenth century, of which John Wycliffe was the morning star, was heralded by the preaching of his itinerant priests.

Four hundred years later another Oxford man saved Christianity to the world. Ryle characterizes Wesley and Whitefield as "spiritual cavalry who scoured the country and were found everywhere." The successes of Methodism have in large part been due to the chivalrous loyalty, the unflagging zeal, the persistent faith and toil of Methodist itinerants. What heroes they were — and are! The fathers were men of splendid spirit; and the spirit of the fathers now abides with their sons in the Gospel. God bless the Methodist itinerants of today! They are noble, devoted, courageous souls, who are worthily carrying forward the work so well begun. To them the church owes an ever-increasing debt of gratitude.

These great itinerant movements of the Christian centuries, which are ever a new interpretation of the spirit of the Gospel, a reincarnation of Christ's utterances concerning the evangelization of the nations, and a revival of apostolic practices, have many elements in common, such as the simplicity of the message, fearlessness of spirit, audacious, almost reckless, abandon of faith, and the like, but by far the greatest element of success has been the unmeasured power of the poverty of the itinerants. Men say that riches are power. So, also, in the kingdom of heaven poverty is power. What appeal can be stronger than that of the Christ, who, though rich, yet for our sakes became poor, that by His poverty we might be made rich? The life of the Methodist itinerants has ever been a life of poverty; their riches have been good works. The annals of our Methodism are filled with examples of direst poverty, cheerfully borne. Asbury, asked by a friend for a loan of fifty pounds, said: "You might as well have asked me for Peru. I have only \$12 in the world." William Burke, traveling the Salt River Circuit, famous for its hardships, wrote: "I was reduced to the last pinch. My clothes were nearly all gone. I had patch upon patch, and I received only money sufficient to buy a waistcoat and not enough to pay for the making."

But why rehearse the experience? God knows how trite it is to far too many men even now! Times have changed somewhat. Comparatively few of our preachers receive as small an amount as Francis Asbury, the greatest itinerant of the American continent, was paid, viz., \$64 per year, though there are still some whose salary barely approximates this — it might astonish us to know how large their number — but for the most part the average salary has gradually increased until it is now probably about \$650. Surely not a large

sum, and, besides, "averages" are misleading. They are so misleading that, with the multitudinous demands upon the preacher's purse, most ministers find it difficult to make both ends meet. This is the everlasting problem, year after year, throughout their ministry. Out of their meagre income they can save but little at the most, even by the practice of the most rigid economy. If they should succeed in laying something aside, the itinerancy makes it almost impossible to invest it safely. What chance has a man who is living but two or three years in a town or city to place money where he can keep his eye upon it?

No; there is not much likelihood that the itinerant preacher will come to old age with a comfortable sum safely invested. He must depend upon the church which he has served so faithfully for so many years to provide, when he superannuates, for his simple needs. He has earned this sympathetic concern and interest. He is entitled to it; he has every right to expect it. He has been the devoted servant of the church for a half-century. He has given all of his time, his strength, and his thought to the church. He has lavished unstinted affection upon it. His supreme passion has been to serve the church. All his energy, zeal and sympathies have been consecrated to the advancement of the interests of the church. He has withheld nothing. He has been unspeakably grateful for the privilege of being a minister of the Methodist Episcopal Church. He glories in the many years of service—the toils and hardships of the itinerancy have been as nothing when compared with the joy and blessedness of the service. He has not much money, probably not a dollar. He has not been working for pay. "For what pay," asks John Wesley, justly proud of his preachers, "could we procure men to do this service—to be always ready to go to prison or to death?" Pay? pay? No; his has been

"The grateful service whence
Comes, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade."

No, he has not much money, but he has the love and confidence of the church, whose loyal servant he has been, and that church will not prove faithless to him in his old age. To betray this holy trust would be like casting off one's own child.

New York City.

A WANDERER'S WANDERINGS

V

REV. O. S. BAKETEL, D. D.

Field Worker Sunday School Union.

A GAIN we come to the surface. If we have been out of sight of the readers of the HERALD for the past four months, we have been heard from in many congregations during that time. Then has not the editor a bundle of manuscripts on hand that would fill the pages of his paper for many weeks to come, if no more were received? And have we not all been busy, through the HERALD's columns, naming our episcopal candidates, and getting ready to repair our ecclesiastical structure next May? How could our unselfish spirit interfere with these things? It could not.

Well, what has been going on all this time? "Going to and fro"—in New England. These months have not been given to any one section, but portions of New Hampshire, Maine, and Massachusetts have been visited—touching four Conferences, the New Hampshire, Maine, New England, and New England Southern, and

extending from northern New Hampshire to the extreme end of Cape Cod. During this time 69 churches have been visited, beside several outside meetings, and 108 addresses given. In all these schools there were not more than two that are not using our own literature. They find that it is as good as the best, and better than any other for us. Other publishers try to crowd ours out by offering theirs free for a time, and we have heard of a place or two where they have had this free service, and then offered to take ours if it could be given at the same price by way of introduction. The issue of ninety million copies a year of our lesson helps is certainly a record not surpassed anywhere else.

If there is any failure in the matter of the material used, it is not because of the lesson or the lesson-makers, but because the teacher does not make the preparation needed to do good work. When one teacher had to regularly spend fifteen hours a week that his work might be well done, and another spent sixteen hours that he might not fail of doing his work well, the teacher who spends an hour, or even less, need not wonder at being unable to interest a class. It is not only this matter of preparing for the special lesson of the day, but the other work of general preparation, that only the teacher's training class can give. It is necessary in this to go back and lay foundations in our theological schools by giving special instructions to the candidates for the ministry that will enable them not only to know doctrines and to preach, but to be teachers of teachers, understanding the best pedagogical principles, and training a company who shall be teachers "not needing to be ashamed, rightly dividing the word of truth." In the trend of the times this must come. Our work is not for the immediate present so much as for the future. Well-trained and thoroughly consecrated teachers are to be evangelists and pastors' helpers, and by their labor souls are to be saved and the membership of the church to grow. The Sunday-school is our harvest-field, and, if properly cared for, we shall not only get thirty or sixty, but even an hundred fold. We could take our readers to some places where apparently the only leaven in the meal is in the Sunday-school dish.

The new departure of these later years in the Cradle Roll and Home Department work is a splendid missionary feature and capable of great good if properly looked after. It will not work itself, but needs genuine interest behind it in the superintendent and visitors. Then it will be a great blessing.

The chief mission of the field worker is not the getting of great offerings. We fear some of the preachers have this opinion of the work. We judge this by their replies to our correspondence in some instances. Money is very essential, and every dollar raised by the church is credited on its Sunday School Union offering; still, what is worth as much as money is the quickening of interest and suggestion of new methods that, put to work, will create a new enthusiasm in the whole movement. What he wants is a hearing from the people. No place is too small to be visited. The wonder has been expressed by some that we did not seek exclusively the larger places. That would have certain pleasant features; but these smaller places are the feeders for the larger ones, and may be a good Sunday-school will bring better material to these larger churches. So we are ready to go through the snowdrifts, and even shiver in that far-famed northwest room; but these rooms are very few now. Nine-tenths of them are very comfortable, and there is little reason to give the "wanderer" great

sympathy in this matter. Then as to snowdrifts. Have we not been through them before? Haven't we rolled out of the sleigh in a most aesthetic manner, with our ministerial companion close behind us, and been overwhelmed with robes and snow? Such is our remembrance.

With our Sunday-schools at the front and faithful work done, great results for the kingdom of God may be looked for.

REPRESENTATION OF PASTORATE IN ELECTIONS

REV. A. H. HERRICK.

NUMEROUS communications, and several articles in ZION'S HERALD, attest a general interest in the subject of an article from my pen in the issue of Jan. 13.

Dr. A. A. Wright's "Open Letter to Rev. A. H. Herrick" is so enigmatical that I shall not attempt to answer. He seems to think (if, indeed, his article is not a huge joke) that one who advocates larger representation of the pastorate in General Conference and its larger recognition in elections to the bishopric is bound in logic to allege the prevalence of "ecclesiastical politics," and to champion an elective presiding eldership and a limited tenure of the episcopal office. I do not see the logical connection. I do not join in the cry about "ecclesiastical politics;" I do not believe that presiding elders should be elected; I doubt the expediency of electing our chief pastors for a limited term. But what has all that to do with a plea for justice to the pastorate? It is only by inference that there is any connection; and I was writing a straightforward plea for justice—which I reiterate.

Rev. Dr. M. D. Carrel, who in the last issue wrote on "Pastors and Presiding Elders," makes a good point, which I desired my article to make, when he says, in effect, that if the pastors do not like the present condition of affairs, they have the remedy in their own hands."

Rev. Arthur Bonner, in the same number, says: "Closely allied with this question before us is that bugaboo of so many sincere minds which takes shape something after this sort: Many men who came to prominence are men of small soul and meagre measure. They attained place and position by consummate push and hustle, not always of a commendable sort." And again: "Let us not assume that simply because a man of note, or one who has great opportunities of becoming known to his brethren, is mentioned by his fellow workers as a suitable candidate—whether pastor, editor, presiding elder, college president, or secretary—that this in itself is reason enough to select some other man."

I call attention to the fact that in all my article on "General Conference Delegates and Bishops" there was not one word of assertion, and not the remotest approach to an implication, that ever in all the history of the church was any General Conference delegate or Bishop a man of "small soul and meagre measure," or that any one ever received an election by reason of any effort whatsoever on his own part, or that mention of a man of note as a candidate is a reason for passing him by. I object to having it assumed that the positions which Mr. Bonner combats were taken by myself. Surely I did not intimate that (as Mr. Bonner puts it) the fact that a "man is in a 'detached' position is sufficient warrant to give him a stay-at-home ticket." But I do say, and say it emphatically, that the fact that one is a preacher-in-charge is not a reason why he should have "a stay-at-home" ticket.

I trust that most who read my article understood that it was a plea for a just

recognition of the preacher-in-charge—a plea unaccompanied by the slightest expression of desire that any other should fail of his just recognition, but deprecating the marked slight which preachers in charge and others have habitually put upon the pastoral office in their votes for General Conference delegates and for Bishops.

Dr. Carrel would have the presiding elders classed as pastors, and points out that if they be so reckoned the proportion of pastors in General Conference is "pretty near Mr. Herrick's estimate of a just pastorate representation." Of course, as I noted in what I wrote, the presiding elders are comparatively near to the pastorate; and in a sense they are pastors. But, also of course, what I was urging was *justice to the preachers in charge*. Without quibbling about words, and accepting Dr. Carrel's statement that presiding elders are pastors, it is a very pertinent query why there should be so marked a distinction made, in elections, between presiding-elder pastors and preacher-in-charge pastors.

Since what I wrote has attracted considerable attention, I desire to be distinctly understood and by no one misquoted. He flagrantly misunderstands and misrepresents me who represents that I desire brethren who are not preachers-in-charge to have a "stay-at home ticket," or to be "turned down." What I advocate is that brethren who are preachers-in-charge should not *therefore* have "a stay-at home ticket." I maintain that the preachers-in-charge should, in common justice and for the good of the church, be treated with (not more, but) the same consideration which is accorded to others—simply that, and nothing more; but that, *emphatically!*

As to elections to the bishopric, I wrote: "Occupancy of one of these 'detached' positions, so far from constituting a reason why a brother should be elected Bishop, is a reason why he should not be, if a pastor of equal fitness can be found." The only change I can make in that sentence is to make it read: "Occupancy of one of these 'detached' positions is no reason why the brother occupying it should, in the election of Bishops, have any preference over a pastor of equal fitness." Hitherto such brethren have had tremendous preference, and the preachers-in-charge have been significantly ignored.

I submit that as to delegates the case is made out to any one who will examine the list of delegates from sixty Fall Conferences, given at the close of my article in issue of Jan. 13. That list showed 200 ministerial delegates, divided as follows: 55 pastors, 97 presiding elders, 48 occupying various positions outside the pastorate. And of the 60 Conferences, 22 have not elected so much as one preacher-in-charge! I repeat, what I wrote did not contain, even by remotest implication, any imputation upon the abilities or character of any man, or the semblance of insinuation that any man ever made the slightest effort to secure an election as delegate or Bishop. I made, and I here make again, a simple, unequivocal, straightforward plea for justice to be done to the preachers-in-charge.

It would not be right to endeavor to exclude men in positions outside the pastorate. But if I were in one of those positions I would declare, as earnestly as I do now, that the practice is unjust which nearly excludes preachers-in-charge.

A "ticket" for the New England Conference delegation, mentioned a few days ago, contained the names of five brethren who are not preachers-in-charge; and, for the sixth place, put "either A or B." A is a pastor, B is not.

If I were now called on to name a "ticket," I would place upon it four

preachers-in-charge, which certainly is less than their proportionate numerical representation; and would not make nominations for the other two places.

As was stated in the former article, *the right thing is neither to elect a minister to General Conference because he is something other than a preacher-in-charge, nor for that reason to refrain from electing him*. Can any man reasonably object to this, or claim that any other procedure accords with justice?

Hudson, Mass.

THE TREES IN WINTER

'Mid the summer's countless beauties
Lurketh many a hidden one,
As we cannot see the stars shine
For the splendor of the sun.

So, the exuberance of foliage,
Blinds us to the wondrous charms
Of the trees, till winter strips them—
Gives the sight of their bare arms.

Now, behold! the Master's drawing
Clear against the cold gray sky;
Not a trace of warmth or color,
But fine feasting for the eye,

For we see the vertebration
All the lines of radiation,
All the graceful interlacing
Of the frost-like, fairy tracing.

Have the summer leaves been smitten,
Beaten off in storm and strife?
Stand up bravely! Show in winter
Strength, grace, symmetry of life.

— Maltbie Davenport Babcock.

A REVIVAL IN SOUTH ITALY

REV. F. H. WRIGHT.

A GREAT revival has been in progress at a point not far from the ancient Pestum. An Italian emigrant to the United States about three years ago entered our Italian Church in New York, heard the Gospel for the first time, and was soundly converted. Two years ago he returned to Italy, and on the scene of his old home commenced to sow the truths of the Gospel. He was despised by his neighbors because of his Protestant heresies, but he persisted in telling the story of salvation through Christ Jesus alone. The seed had been sown, and now the harvest must come. He wrote to Mr. Stasio, asking him to come and preach to the people. After unavoidable delays, Mr. Stasio sent his son, Arnaldo. The young man was given a very cordial reception, and in less than an hour after his arrival held a service in a hall, which was crowded. In the evening he held another service, at which over a hundred were present. The next morning, by permission of the mayor, he held a service on the public piazza, and there about five hundred listened with enthusiasm to the preaching of the Gospel. That same afternoon and evening other services were held, and the whole town was stirred from centre to circumference. The best element of the city, including the secretary of the municipality, the doctor of the parish, and many "signori," were among his best supporters, while the vast majority of the four thousand inhabitants were attracted to the truths presented.

In the meantime the parish priest had become alarmed. A telegram sent to a canon in Salerno brought this defender of the faith to the rescue, and it was announced that the visiting canon would preach on the subject of "The Doctrine of Purgatory." A great congregation gathered to hear the priest, including many from the neighboring towns. Young Stasio

announced that he would answer the canon on the public piazza. Over a thousand people assembled, including the canon himself, who asked permission to respond, which was readily granted. The canon, however, made a protest to the mayor against having the service on the piazza, and, of course, the mayor succumbed. A gentleman present offered the use of his yard, and, there being no objection raised to this, the service was held there. A great victory for the truth was scored, and after the address the people grew enthusiastic, and cried, "Long live the Gospel!" Then the canon attempted a response, and, although he was given a fair hearing, he used the time in abusing "the youth of seventeen years who was paid by a foreign Bible Society."

Monday came, and the mayor called upon our young preacher and begged him to leave the city; but the latter, like Paul of old, claimed his rights as an Italian citizen, maintaining that he had done no harm. After having held other meetings in the hall, including one for women alone (at which over a hundred were present), he returned to Naples, carrying with him a petition, signed by more than 125 adults, asking for a preacher. What could we do? We had no appropriation for such an emergency, but we felt it was important to strike while the iron was hot, so we sent young Stasio back to the work as pastor, and are supporting him with funds which we are privately raising among our American friends. We have since made a visit there, and find that the enthusiasm of the people is greater than ever. Later reports indicate that the revival continues to grow. In response to urgent calls, Mr. Stasio went to preach in an adjoining town, where he was received with open arms. When we were there we were shown a beautiful lot which one of the brethren has offered, free of charge, for a church building, and other brethren have expressed themselves as ready to give material and labor.

Naples, Italy.

Not Abstinence, but Transformation

GENUINE piety consists, not in abstention from certain acts, but in a transformed inward life. The Bible nowhere teaches that the man who gives up this or that harmful indulgence thereby becomes a Christian. The burden of much of the old-style revival preaching was "Thou shalt not," till men came to believe that if they gave up card-playing and dancing and theatre-going that was all that was required of them. But this does not touch the heart of the matter. The religion of Jesus is positive. It takes hold upon the affections and transforms them. It turns the life into new channels, and sets all the energies of the soul at work for God and man. Naturally, everything that interferes with the new service will be put aside, not as a means of salvation, but because the affections and desires are fixed upon nobler things. A man may never play cards or go to the theatre, or drink whiskey, and yet be a scoundrel at heart. Salvation is not abstinence, it is transformation. — *Examiner* (Baptist).

— Let nothing tempt you to cross the sacred line of perfect integrity, neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness. — *Exchange*.

THE FAMILY

THE OLD DAYS

REV. ARTHUR J. LOCKHART.

Oh, the Old Days, the dear Days,
How shine they now afar!
Oh, who can tell these New Days
How dear the Old Days are?
For there's never a song of the Old Days
But will bid a tear to start;
And there's never a flower of the Old Days
But is treasured in our heart.

Oh, the Old Days, the dear Days!
And can we hope to see
Any of all the New Days
So fair in their degree?
Fair, fair they were, those Old Days,
We shall nevermore behold;
Yet heaven shines clear o'er the New Days,
Though earth was green in the Old.

Pemaquid, Me.

IRON-SHOD CHRISTIANS

REV. THEODORE L. CUYLER, D. D.

W all have to make our march towards eternity after some fashion. There may be some who would fain pick their way over smooth paths, and be content, like John Bunyan's "Mr. By-Ends," to walk with Religion when she walks on the

Sunny Side in Silver Slippers.

But a march for Jesus Christ, at the drum-tap of Duty, must often be over rough roads, and up steep hills, and in the teeth of tempests. The Master provides for us neither palanquin nor palace car. May it not be possible that among the "many mansions" there may be some interior quarters for those who have barely escaped hell, and yet have won no crown?

The blessing pronounced upon Asher—whose country was rough and rugged—is full of cheer to all true Christians who strive to live a life that they need not be ashamed of: "Thy

Shoes shall be iron and brass,

and as thy days, so shall thy strength be." Here is the provision, and here is the promise. God never asks us to serve Him at our own charges; and He never scrimps us as to the provision He makes for us. If a genuine life of service is to be a march, and often a tough conflict, it is His to give us the shoeing and His to furnish the armor. Just look a moment at the Christian's equipments.

The pathway of obedience to Christ ever leads us into an unknown region, with the morrow hidden from our eyes. The sparks of our own kindling mislead us; therefore God has given us His infallible Word as a lamp for our feet, and a

Light on Our Path.

That Word is sure, straight, solid—unchangeable. In a healthy, courageous, Christian life mere frames and emotions play but little part; it is more than song, sermon or sacrament; it is living on principle and for principles as unshakable as Gibraltar. Parties change, creeds change; but the principles of everlasting right and truth as laid down in our Bible are as unchanging as the eternal throne—the same yesterday, today, and forever. Not a promise in that Book has ever been broken; not a false direction on any of its pages. What does your Bible say? That is enough. That Book never wears out.

The life road leads along some dizzy and perilous places. Satan often ices the track with slippery temptations. In social life,

in business, in politics, in our secret heart life, too, these slippery snares are encountered. Then, as an Alpine climber puts iron spikes into the stout shoes in which he assails an ice-covered peak, or crosses a

A Waiting Saint

THURSDAY, the 11th of February, marks the 92d birthday of Mrs. Jane Adams Howard, the widow of Rev. A. K. Howard, of the New Hampshire Conference. As one of the few remaining links with the old-time itinerancy, a request has been made for a few facts concerning her present life:

Though quite infirm, unable to take a



MRS. JANE ADAMS HOWARD

step without assistance, she retains a remarkable vigor of mind and a keen interest in all that relates to her church or the country. She reads and enjoys the church papers, and Thursday morning always asks: "Has my HERALD come?" She has recently reread Mrs. Fletcher's life, and the lives of John and Charles Wesley. The calls of friends are enjoyed more than ever, especially those of her pastors. Her children and grandchildren come very often to see her, and she always has a loving welcome for them, and an eager interest in their joys and sorrows. She bears bravely and cheerfully the weight of years. To the late Rev. W. T. Worth, who was her dearly loved pastor for five happy years, she said: "I do not dare ask for my earthly pilgrimage to be shortened. I only strive to be ready when my Master calls."

As the shadows lengthen, memories of the past return. Sometimes she recalls the days when she was left alone with her little children from Monday morning until Saturday evening, while her husband traveled the circuit of forty miles, preaching every evening. Still, most of the tales are those of the bright days. One of the pleasantest memories is of the pastorate in the town of South Reading, Vt. There they found in "Brother" Lewis Robinson one of the kindest friends a Methodist itinerant ever had. The beautiful friendship then formed with his daughter, Mrs. Alden Speare, of Newton Centre, still continues and brightens her life.

She often repeats over the old hymns. "Oh, for a closer walk with God," "Thus far the Lord hath led me on," and "Jesus, lover of my soul," are favorites.

So, in her quiet Auburndale home, the beautiful days are passing. In the words of the poem of John Burroughs, recently sent her by a grandson, she can say: "Serene, I fold my hands and wait."

glacier, so must a Christian put under his feet the

Shoes Spiked with Christ's Commandments.

A false step may land us over the precipice, with the broken bones of a damaged character or ruined influence. Three things every Christian must do who wants to have a safe, strong, steady and useful life in this world of sins and snares: he must seek constantly to know Christ's will, he must follow Christ's directions, and he must stay close by his Master. As long as he walks uprightly, he walks surely. I don't believe that, in any time of perplexity, or under any stress of temptation, the Christian who sincerely prays for guidance and then bravely obeys the voice of conscience, ever goes astray. When we put on the shoes of obedience and ask to be upheld, then "as our days, so shall our strength be."

These Bible shoes of iron and brass, being of Divine manufacture,

Never Wear Out.

There is a constant waste in everything appertaining to our mortal bodies. This outward man is perishing; the tent is waxing old and the threads are apt to grow rotten; but the "inward man," where Christ dwells, is renewed day by day. Increase of years brings increase of knowledge, increase of experience, and increase of strength. Every tough climb up a steep hill of difficulty, instead of tiring a Christian out, makes him more athletic. The Indians hold that when a warrior slays an enemy, the strength of that slain foe enters his own blood. This is true in the spiritual life; conquests of sin and Satan give new power; the sunset of every day of duty done leaves a good man or a good woman all the stronger.

As we advance in life, some things grow weaker. Our trust in an arm of flesh is weakened. We rely less on our fellow-creatures, and we learn to cease from man, whose breath is in his nostrils. We become less sanguine as to great and sudden results; some

Air Castles are Shattered

to pieces. But trust in the Almighty Arm waxes stronger. Faith in the infallible Book increases as we use it and go by it more and more. The promises grow more precious. And those stout shoes under our feet—those shoes that do not slip or slide in perilous temptations—those shoes that stand the rough roads of daily life—those shoes that are spiked with Christ's commandments—those shoes of iron that God gives to every redeemed and regenerated soul for the life march—shall last until the portals of the heavenly home shall open to us!

Borough of Brooklyn, New York.

The Beauty of Courage

SOME of the most foolish and useless acts have been much admired because great bravery was shown in their performance. Many of the deeds ascribed to the gods of the old mythologies are of this character, and have nothing to commend them except the strength of spirit required in their execution. Perhaps the most noteworthy modern instance of this is the charge of the British Light Brigade at Balaklava in the Crimean War. There was no prospect of any benefit from it in the battle then going on between the English and French on one side and the Russians on the other. The officers might very well have been justified in asking whether the order was not an error, as in fact it was. But they did not, and their

not serves as a model for heroism in all ages. In the minor events of life courage is yet more admirable. The brave and steady endurance that carries a woman cheerfully and hopefully through the petty exactions and vexations of daily household cares, week after week and month after month and year after year, or sustains a man in the perplexities and uncertainties of business, and keeps him working through the year when he does not know how his profit and loss sheet will balance at the end, is something very noble and well worth striving for. The best courage is that based on an unwavering confidence in God. — *Watchman*.

Lay Delegate from Mexico Conference

Miss Juana Palacios has been elected the lay delegate from the Mexico Conference. She is the daughter of one of the Protestant pioneers of Mexico, formerly a priest of high standing in the Roman Catholic Church. After the failure of the so-called Maximilian Empire, he withdrew from the church and began the practice of law, but the reading of Protestant books and a close study of the Bible led him into an evangelical form of faith. Thirty-one years ago, when Methodism entered Mexico, he was found shepherding a small flock of believers. Later, joining our Mission, he became one of our most effective pastors.



MISS JUANA PALACIOS

Two of his daughters have long been identified with our Normal School in Puebla, Mexico, Miss Juana having taught there for the past fourteen years, and is considered one of the most successful teachers of the republic. Flattering offers have been made to her to enter government service, but she is loyal to her Christian work. These sisters seem to have inherited their father's splendid ability, and were the first two women to study in the government college in Puebla, Miss Juana taking a special course in philosophy. The professors of these government schools have gone so far from the superstitious form of religion which they see around them, that there is a sad extreme in which belief in religious things seems to have suffered extinction.

Miss Palacios came to Boston University two years ago for a special course in philosophy under Professor Bowne. Up to that time Spencer had been her idol; and so grave were the questions raised by his teachings, that she said: "If I had not had an experience, I might have lost my faith;" but during her course here she received just what her heart had so long desired — the Christian explanation of these grave problems, which completely satisfied her brilliant mind, and has sent her back to even greater activity in her work for Christ in her native land.

The Conference has made a wise choice in selecting Miss Palacios as its representative. Her excellent knowledge of English and her good judgment will make her a valuable member of that body in questions affecting Christian work in Latin America.

Don't Speak of the Briars

A PLEASANT and cheerful Christian is a joy to all who come in contact with him. Not only is he happy himself, but other people are made happy by the sunshine of his nature. A loving parent does not think of the cost of his family, but rather studies ways in which to afford them pleasure. A very pretty sermon along this line was unconsciously preached by a little boy one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basketful of such nice ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars. — *Baptist Union*.

MISS PRISCILLA'S VALENTINE PARTY

GRACE JEWETT AUSTIN.

THE first part of February had been cold in Meadowton, but all at once it grew warmer, with one of those sudden thaws that give a rash promise of an early spring. Thursday afternoon, the 11th, was especially mild and sunny, and Miss Priscilla Bentley decided upon a walk to the post-office to get her weekly church paper which had come on the noon train. She had scarcely been out of her dooryard for a fortnight, so the little journey of a half-mile seemed an event to her.

She walked along leisurely, rejoicing in the sunshine and stopping to greet several neighbors by the way. Still, she had no idea how fast the time was passing, and was much astonished to see the four o'clock mail-bag carried in ahead of her at the grocery store, which boasted a post-office in its corner. So the little glass slide had slammed down, and she must wait for the mail. She began to look along the counters idly, until a box of something pink and blue and lace-like caught her eye, and she went to examine it. Valentines! She had almost forgotten how soon the day for them was coming.

"Sell you some valentines today, Miss Bentley?" said a cheery voice at her elbow. "Just the thing to get for those nieces of yours."

Miss Priscilla looked rather severely at the young man: "I'm afraid they get too many now."

He laughed, and continued: "Did you ever see such beauties for only five cents? But oh, I say, here's something I want to show you!" He opened a white box to bring out an unusually fancy one. "Just think — only fifteen cents!" A dozen laughing school-girls were coming in at the door, and Miss Bentley saw she would soon be among the little crowd that daily waited for the mail. As much to get rid of the persistent clerk as anything, she said: "I'll take that one," and laid the fifteen cents on the counter. It was not long before, with paper and parcel in hand, she was well on her way home.

"Good evening, Miss Priscilla."

"Why, good evening, Tommy. Aren't you starting out early with the milk tonight?"

"Yes, I am; but there's company coming on the six o'clock train, and they wanted the chores done up in season."

"Company coming?" queried Miss Priscilla, companionably.

"Yes. Mr. Brown's son John and his folks are coming home to live."

"You don't say so! Why, that's quite a family to take in!"

Tommy's round face grew suddenly sober. "Do you know, I'm 'most afraid there won't be room for me much longer. There are twin boys about my age, and Mr. Brown has said two times that they ought to be able to do all the chores."

"And you don't want to go back to the Orphans' Home?"

"Not much!" declared Tommy, emphatically. Then, in a milder tone, he added: "They did just as well as they could for us at the Home, but it isn't like having own folks. Why, here we are at your house! Didn't the walk seem short?" He poured the milk in the pail set ready for him, then ran away whistling as gaily as if there was never a care beneath his little jacket.

Miss Priscilla took in the milk, lighted her lamp, and made ready her ample supper, all in an unusually thoughtful mood. When all was in order again she sat down by the fire and opened her valentine.

"I guess I'm a foolish old woman," she said to herself. "If I give it to one of the girls, and not any to the others, it will make hard feelings, and I'd sooner keep it for a mantel ornament than that. It's been a long time since a valentine came to this house, Cosset," she remarked to the big yellow cat sitting by the stove. Then she took down the old family Bible from the shelf of the secretary and opened to the record pages. Lying there was a curious old valentine of the kind so popular thirty years ago, its bright colors of hearts and darts still unfaded.

"If James had lived," she mused — "if the war had not come" — Then the thought of the long lonely years came over her, till a few tears fell on the Bible page, to be hastily wiped away. She looked up at the modern pink roses and lace paper. "What would James have done with it, I wonder?" She looked again at the pathetic old love-token, and the fat face of the little cupid there seemed to answer her.

"Why, that looks for all the world like Tommy Hart! Well, now why didn't I think of him before? Poor little chap without any folks, a valentine will be a real treat to him. Now how shall I give it to him? I hate to send it in the mail, for all the Browns to wonder over. I believe I'll have him stay to supper Saturday night, and I can give it to him then."

Miss Priscilla was not a woman to do things by halves. She found from Tommy that he was delighted to come, then she set to work on a regular party supper. She made ready cold meat and rolls, floating islands and lemon pie, and soft sugar cookies such as her mother used to make, cut in hearts with an old cutter that had long lain unused.

Tommy came in his Sunday clothes, with shining face; while even to Miss Priscilla the occasion seemed great enough to call for her second-best black dress. Tommy gave a squeal of delight when he found the pink treasure under his plate, and his boyish hunger for her

good things cheered Miss Priscilla's heart. Just as she gave him a second generous piece of pie, she said: "And how is the company, over at your house?"

To her astonishment the brightness seemed suddenly wiped out of Tommy's face, and two big tears rolled down his cheeks. "O Miss Priscilla! You've been so good that I forgot for a little while, but I've got—I've got to go back to the Home." He struggled manfully for a moment, then went on: "I heard Mr. Brown say so last night, when they thought I was asleep on the lounge. I had been asleep, but somehow I waked up just in time to hear Mr. Brown say: 'It's no use, Fannie, we'll have to send him back. I hate to; he's a willing little chap, but we need his room, and the twins ought to chore for their keep.' He didn't say a word more, but I know he'll do it, and I don't know how I can stand it." His voice shook, but he did not break down.

Miss Priscilla had watched the earnest little face, and listened attentively to the story. Then for perhaps the first time in her life she acted upon an impulse. She leaned over with a beaming face, and said: "Tommy, would you like to live with me, and go to school all the year instead of two terms, and be my boy—my comfort and helper?"

She had made her speech a little longer, to give the lad time to understand. But he understood—it was not hard when the mother look shone so in her eyes—and with the tears running down his cheeks he jumped from the table and ran around to her side.

"O Miss Priscilla! I never dreamed anybody would be so good to me. I'd love to be your boy, and I'll try!"

She gave him a loving pat, and said: "I know you will, laddie; and now go back to your pie."

He was nearly a mile from the Browns', so soon after supper she sent him home, with the pink valentine held tightly in his hand and his little heart full of gladness.

When all her work was done she again lifted down the big Bible, and took out the old war-time valentine. Then she turned along the pages as if searching for something, until she came to Psalm 68:6: "God setteth the solitary in families." She placed the valentine reverently as a mark at the place, then bowed her head to pray that the God of her James and of fatherless Tommy might help her in her undertaking. And who can doubt that, with such a beginning, the outcome of Miss Priscilla's little valentine party will be for good to both?

Bloomington, Ill.

Needlessly Alarmed

IN the midst of a dinner given once by the lord lieutenant of Ireland to a well-known archbishop of Dublin, the company was startled by seeing the archbishop rise from his seat, pale and agitated, crying:

"It has come, it has come!"

"What has come, your grace?" eagerly inquired a half-dozen voices from different parts of the table.

"What I have been expecting for years—a stroke of paralysis," solemnly answered the archbishop. "I have been pinching myself for the last ten minutes,

and find my leg entirely without sensation."

"Pardon me, my dear archbishop," said the host, looking up at him with a quizzical smile, "pardon me, but it was my leg you were pinching." — *Epworth Herald*.

Latest W. F. M. S. Missionary to China

As announced in last week's HERALD, Miss Emma Mae Chisholm, known to many of our readers as the "Singing Deaconess," has been appointed by the Baltimore Branch of the W. F. M. S. to work in Foochow, China. Few young women who go to the foreign field are as well qualified for mission work, in ability and training, as Miss Chisholm. A graduate of the New England Deaconess Training School in 1897, and of the Chicago Training School in 1900, she has a thorough education in the technic of



EMMA MAE CHISHOLM

Christian work, while her several years of service in deaconess work East and West have given to her a wide knowledge of the practical methods of soul-winning.

Since September Miss Chisholm has been at Lasell Seminary, giving most of her time to the further study of music. Through the unusual power of her gospel songs Miss Chisholm will be doubtless able in the future, as she has in the past, to preach salvation to many souls. As she goes forth so willingly to live and to teach the Christ in China, let every heart that has been touched by the spirit of her songs pray for the spread of the Master's kingdom through her labors.

On Saturday evening the teachers and students of Lasell gave her a farewell reception, evidencing their love in a tangible way by the gift of a beautiful traveling bag and many smaller personal remembrances. A touching gift came from the widow of Rev. W. T. Worth—a diamond ring that had long been in her possession.

Miss Chisholm left Boston on Monday morning at 10.45 from the South Station, a large number of friends assembling to see her off. She goes to South Bend, Ind., to remain until she sails for China in less than two months.

Domestic Strategy

THE younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. At this, says the *New York Press*, the older man assumed the air of a patriarch.

"Never ask a woman to mend anything," he said.

"What would you have me do?" asked the other.

"Simply do as I do," was the assured reply. "You haven't been married very long, and I think I can give you some

serviceable suggestions. When I want a shirt mended I take it to my wife, flourish it round a little, and say, 'Where's that rag-bag?'

"What do you want of the rag-bag?" asks my wife. Her suspicions are roused at once.

"I want to throw this shirt away; it's worn out," I say, with a few more flourishes.

"Let me see that shirt," my wife says then. "Now, John, hand it to me at once."

"Of course I pass it over, and she examines it. 'Why, John Taylor,' she is sure to say, 'I never knew such extravagance! This is a perfectly good shirt. All it needs is'—And then she mends it." — *Youth's Companion*.

BOYS AND GIRLS

OUR BIRD RESTAURANTS

SUSIE E. KENNEDY.

MY neighbors and I have been carrying on a new enterprise this winter, which has proven both interesting and profitable. The world is ever on the lookout for a business which involves little labor and yet brings in great returns. To this end I advise the establishment of what eight-year-old Fred calls "Bird Restaurants." You have only to secure, with string or wire, pieces of suet in several places in the tree nearest your most comfortable seat at a window, then sit down and watch, or, better, keep your object in mind, and, while busy through the day, drop into this seat occasionally.

The object, of course, is not only amusement, but nature study in the most comfortable manner possible. Considerable tact is necessary to study birds successfully under ordinary circumstances, but in this way the student finds no difficulty, as he has his bird at close range, and, what is more, the little creature is behaving exactly as he would in his own forest home. A most merciful fad is coming into vogue nowadays, whether the object of study is bird, animal, or flower. "Study them in their homes," says the new school of scientists. Be present at their love-making, visit them while house-keeping, happen in while they are at their meals, and in every possible way make yourself acquainted with their habits. This is life. What pleasure can there be in bringing one of these beautiful creatures to your feet with your gun, and, while he lies bleeding, talk learnedly of his structure and plumage? There is little that is natural or real in this kind of investigation. Better to study, as we have done, while the birds are at their meals, for birds, as well as men, are never more natural than when eating.

The bird most in evidence at our restaurants is the

Blue Jay.

My neighbor had nine at his table at one time, and I have often had three. This distinguished looking fellow belongs, I should say, to the snob gentry, for with all his airs he is no gentleman. His querulous note brought me to the window the other morning, as, from the top of the pear tree, he complainingly inquired why breakfast was not ready. I had neglected to set his table over night—a fact which he discovered before I was up in the morning. Frank M. Chapman says: "Although on principle one may ascribe

almost any strange call to the Blue Jay, it is well to withhold judgment until his loud, harsh 'jay! jay!' betrays the caller's identity. Not content with a call of his own, he borrows from other birds, mimicking their calls so closely that the birds themselves are deceived."

This statement must account, I think, for a certain sound, almost melodious, which, I discovered one morning, proceeded from my gentleman of the blue coat. I had heard the sound several times, usually from a distance, and was always attracted by it. One may be in danger of subjecting oneself to ridicule by making the assertion that the Blue Jay sometimes utters an attractive note, but it may have been one of his borrowed ones. Mr. Chapman says: "The Blue Jay's best friends could not conscientiously call him a songster." He says: "Like the Crow, he is with us throughout the year. . . . In September and October migrants arrive from the north, and the birds are then abundant in bands. These bands roam about the country like a lot of schoolboys out chestnutting, pausing wherever they find acorns or chestnuts abundant, or leaving their feast to worry some poor Owl."

So it seems that the Blue Jay's natural food is nuts, and his natural disposition to tease. We have proved that he eats meat upon necessity, and as for his nagging propensities, one needs only to watch him through one meal to be convinced of that, for no other bird dare take his share while the Jay is near, however pressed by hunger. A

Downy Woodpecker

often came to the restaurant, evidently in great haste to order breakfast. He delayed doing so, however, running up and down and around the tree in various directions until Mr. Jay had apparently finished his repast. Then with a dive he seated himself at the table, without even waiting for a change of plate. His gustatory pleasure was of short duration, for with a flourish the former patron soon returned and resumed his breakfast. This was repeated several times, at each of which the Downy retreated the moment he saw his adversary approach. At length, however, the Jay's appetite seemed to have been appeased, and the Woodpecker finished his breakfast in peace. After he had eaten until, it seemed to me, his little body would not hold another scrap, he crept up the tree-trunk and hammered away as though earnestly seeking some dainty bit with which to "top off," as the children say. And he evidently found it, as sundry satisfied little motions testified.

The stomach capability of the Blue Jay is almost beyond belief. My neighbor said he had watched him fill his mouth as full as he could stuff it and fly away out of sight, return in a short time, and repeat the proceeding many times. "What do you suppose he does with it? Store it up for future use?" But, being as ignorant as he, I could only surmise. But that the Blue Jay eats, actually swallows, great quantities of food at one time, I am ready to testify. He is a handsome fellow. I never tire of looking at his fine crest, his bright blue coat set off with white bars, his pretty ashen vest

open in front, from which a glimpse of his white shirt front may be seen, and, more noticeable than all, the black patch on his breast and the line of black around his throat. His is a regal bearing, and one cannot but admire his beauty, whatever one may think of his behavior.

The interesting little

Nut-Hatch

often came to my neighbor's restaurant, but I have only had the good fortune to see one. Mine was the White-breasted, which has a black crown and gray back. One marked feature is the short, square tail, and the most noticeable movement is the rapidity with which he runs up and down the tree-trunks, searching for insect eggs and larvae. A trick of his which I have never seen, and can only repeat from hearsay, is that of placing nuts in a crevice and "hatching" them with the bill. Whether this particular species does this, I do not know, but it is from that peculiarity that the name is derived.

The

Juncos and Winter Chippies

are our patrons also. I always wonder when I see a Junco. The markings of most birds are rather indefinite, lines and colors shading off into others, but slate of back, head and neck comes to such a decided ending where it meets the white of belly and breast in a distinct line, that I am ready to inquire why Nature made an exception in this bird. His quiet ways entitle him to the respect of every lover of bird refinement. "Modest in manner and attire, there is nothing of especial interest in the Junco's habits, and only bird-lovers can understand what a difference his presence makes in a winter landscape. It brings a sense of companionship; it is a link between us and Nature," says Chapman.

Perhaps one of the commonest of winter birds is the

Tree Sparrow,

or Winter Chippie. They do not even wait for the restaurant table to be spread, but cluster about the doorstep, content with the crumbs which have fallen there. They differ but little from our summer visitant, the black spot on the breast being the most distinguishing feature. But they are quite as homey, sociable little creatures as their cousins, and one always rejoices when a flock of them alights before the door. One never tires of the sparrows of whatever family or disposition, except perhaps the English. Even ardent bird-lovers have not much to say in favor of these aliens.

But of all the birds which visit my restaurant there are none that I love as I do the dear little

Chickadee.

None are so constant, none are so welcome, none are so profitable, for the sweet tinkle of their merry bells is payment for all they may wish to eat. I enjoy their "chickadee-dee," which seems like the overflowing of a heart thankful for every good thing; but that sound which to me seems like the tinkle of the tiniest of sleigh-bells, heard so faintly that one imagines them to be a part of the caparison of some fleet-footed horse of the

fairies, is to me the sweetest of music.

To say that I have enjoyed keeping a bird restaurant but half expresses the pleasure with which I have watched my patrons, rejoiced in new arrivals, and pocketed receipts. I intend to continue in the business until Dame Nature sets a better table.

Greene, R. I.

THE SNOWY OWL

When northern lights, with their sharp swords,

Are threatening the town,
And spoil the white dream of the moon,
Above the mill roof brown,
And there's no wind to bend the reeds,
Tied with long ropes of silver beads;

When the ice crackles in the wood,

Beneath the step of Night,
The snowy owl, a stranger bold,
From northlands weird and white,
Sits in the tallest pine of all
And scares the silence with his call.

The cruel Frost his crony is,

"Tu-whit, tu-whit, tu-whoo!"
He loves to feel the iron prints
Of his strong, hobnailed shoe,
And hear him, from the old bridge-rails
With his strong fingers start the nails.

To catch, throughout the lonesome marsh,

Faint, eerie whisperings,
As if his evil tongue might speak,
Or sound were in his stings;
And with him, all night long, to keep
A vigil, while the white farms sleep.

As carelessly as if 'twere June

With roses blossoming,
He holds his soft breast to the snow,
And flaps a lazy wing;
A white shape in the pine tree old,
Like something conjured by the cold.

But when the clear March days, at length,

Grow blue within the skies,
A rain drop falls upon his crest,
And in affright he flies,
With bluebirds flinging songs at him,
Toward his northland, far and dim.

And never does he rest until

His dreary haunts are won,
Where great bergs plash, and ice-walls gleam,

For ne'er beneath the sun
Is shore so bleak with bitter foam
But something fondly calls it home.

— SUSAN HARTLEY SWETT, in *Youth's Companion*.

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

First Quarter Lesson VIII

SUNDAY, FEBRUARY 21, 1904.

MATTHEW 12:1-13.

JESUS AND THE SABBATH

I Preliminary

1. **GOLDEN TEXT:** *It is lawful to do well on the Sabbath days.* — Matt. 12:12.
2. **DATE:** A. D. 28, early summer.
3. **PLACE:** Capernaum, and its vicinity.
4. **PARALLEL NARRATIVES:** Mark 2:26-3:5; Luke 6:1-10 (compare Luke 13:10-17).
5. **CONNECTION:** The call of Matthew; the feast given by him; the Pharisees' sneer at Jesus for eating with publicans and sinners at the feast; and the complaint against Jesus that He did not fast as frequently as the Pharisees did.
6. **HOME READINGS:** Monday — Matt. 12:1-13. Tuesday — Mark 2:23-28. Wednesday — Mark 3:1-8. Thursday — Luke 13:10-17. Friday — Mark 6:1-6. Saturday — John 5:1-16. Sunday — Isa. 58:9-14.

II Introductory

Our lesson records two cases of Sabbath "desecration." The disciples of Jesus had dared, in the presence of the Pharisees, to violate the Sabbatic precepts of the latter by plucking ears of grain to stay their hunger. In reply to the angry protests of these watchful foes Jesus quoted David's course, who, under a like stress of hunger, had entered the sanctuary on the Sabbath and eaten the sacred bread from the golden table — bread which only priests could lawfully eat. And then He reminded these harsh censors that the Sabbath, in its primary ordination, "was made for man, and not man for the Sabbath;" and concluded with the startling assertion that, being the Son of Man, the Representative and Lord of humanity, He was the Lord also of the Sabbath.

Another violation of rabbinical precepts occurred on a subsequent Sabbath, in one of the synagogues. Jesus was present, and also His watchful enemies. In the congregation was a man whose right hand, palsied and withered, hung helpless at his side. There was no immediate necessity in this case as in the last. The man would not suffer by waiting until the evening or the next day. Would Jesus dare break their law? He did not leave them long in doubt. He would teach them that works of mercy, as well as those of necessity, were allowable on the Sabbath day. First, He bade the man stand forth before them all. Then, facing His critics, He put to them the question: "Is it lawful on the Sabbath to do good, or to do evil? to save life, or to destroy it?" They had no reply to a question so obvious as this. Then reminding them that it was held by them allowable to draw a sheep from a pit into which it had fallen on the Sabbath day — and surely a man was worth more than a sheep — He ended His address by declaring that it was lawful to do good on the Sabbath. For one moment, during or at the close of this address, He looked upon them with a glance of holy anger — a glance, however, not unmingled with pity — at the hardening of their hearts. Then He turned to

the man, and bade him stretch forth his helpless hand. The man believingly obeyed, and at once, under the gaze of all, the hand was healed.

III Expository

1. At that time (R. V., "season") — not a definite expression, but, according to Luke (6:11), who is more precise, "the second Sabbath after the first." The time was between the barley and the wheat harvests (between the Passover and Pentecost), and the Sabbath referred to may have been the second of the seven that intervened between these feasts. On the Sabbath — our Saturday. Through the corn (R. V., "cornfields"). — Indian corn was known to the Egyptians; it is not certain that it was known to the Hebrews. Either barley or wheat is meant here. The first ripening in the spring at the time of the passover; the second, two months later. Disciples were an hungered. — The fast on the Sabbath was not to be broken, according to rabbinic law, until after the morning prayers in the synagogue. The disciples were probably on their way to the services. Began to pluck the ears of corn. — They had a right to pluck it (Deut. 24:25), but to do it on the Sabbath was "a capital offence in the eyes of the Legalists" (Farrar). Note Mark's stronger phrase, "to make a path, plucking the ears," and Luke's description, that they ate them, "rubbing them in their hands."

"Corn" denotes the seeds of cereal plants in general. In the United States the word is restricted to Indian corn, and "grain" is used for other cereals. In Great Britain "corn" is applied to wheat, rye, oats and barley, but in Scotland it is generally restricted to oats (Peloubet).

When the Pharisees — who had come from Jerusalem for the purpose of watching and accusing the new Teacher. Thy disciples do . . . not lawful. — According to the rabbis, to pluck corn was the same as reaping, and to rub it, as the disciples did, was the same as threshing. The act of the disciples, therefore, "strictly and technically speaking, rendered them liable to death by stoning" (Farrar).

The point was this: Since the law had said that the Jews were "to do no manner of work" on the Sabbath, the Oral Law had laid down thirty-nine principal prohibitions, which were assigned to the authority of the Great Synagogue, and which were called *abhoth*, "fathers," or chief rules. From these were deduced a vast multitude of *toldoth*, "descendants," or derivative rules. Now "reaping" and "threshing" on the Sabbath day were forbidden by the *abhoth*; and by the *toldoth* it was asserted that plucking corn-ears was a kind of reaping, and rubbing them a kind of threshing. The vitality of these artificial notions among the Jews is extraordinary. Abarbanel relates that when, in 1492, the Jews were expelled from Spain, and were forbidden to enter the city of Fes lest they should cause a famine, they lived on grass; yet even in this state "religiously avoided the violation of their Sabbath by plucking the grass with their hands." To avoid this they took the much more laborious method of groveling on their knees, and cropping it with their teeth (Cambridge Bible).

3. Have ye not read what David did? — They had quoted the rabbis and the Great Synagogue; Jesus quotes in defence the example of David the King, the Psalmist. His example, as a model of Jewish piety, might surely be followed. Farrar and others note the delicate irony of reply, and suggest that this very passage (1 Sam. 21:1-9) had been recently read in the synagogue services. They that were with him. — Says Abbott: "In Samuel, Abimelech is represented as asking, 'Why art thou alone, and no man with thee?' but verse 4 of 1 Samuel 21 shows clearly that he was not absolutely alone; only, for a king's son, comparatively unattended."

4. Entered . . . house of God — the tabernacle, then at Nob. It occurred when David was fleeing from Saul (1 Sam. 21:1), and was pressed by hunger. He entered the sanctuary with his armed followers. Did eat the shewbread — the twelve loaves placed on the table in the holy place and renewed every Sabbath, the old loaves being eaten by the priests alone (Exod. 25:23-30; Lev. 24:5-9).

David probably came on the day the old loaves were taken away, that is, on the Sabbath; which makes the case very appropriate. David did what was actually forbidden, yet hunger was a sufficient justification; much more might the constructive transgression of the disciples be justified by their hunger. Principle: works of necessity have always been permitted on the Sabbath (Schaff). — To get this bread David told a lie, and the consequence was disastrous in the extreme. See 1 Sam. 22:17-19. Christ does not commend his course in this respect; the only question before Him relates to Sabbath observance, and the right of man to modify or set aside a ceremonial regulation in cases of necessity (Abbott).

5. Have ye not read in the law? — in the portions appointed for public reading. How . . . the priests profane the Sabbath — by caring for the fire, offering sacri-

Well Told

Doctor Explains Feeding without Medicine

"It is a well substantiated fact," says a Maine physician, "that a very large per cent. of the ailments of humanity are due to errors in diet, causing indigestion and the myriad affections following in its train. It was Dr. Abernathy, I believe, who said, 'One-fourth of what we eat keeps us, the other three-fourths we keep at our peril.'"

"Loss of flesh from whatever immediate cause is due primarily to nutritional disturbances involving defective assimilation. With these prefatory remarks I wish to relate briefly a case of mine (net the only one by any means) in which Grape-Nuts was the connecting link between disease and health."

"It was a case of chronic gastritis, where the patient had seen the rounds of much stereotyped treatment, and where there was much depression caused by long persistence of distress at the stomach — pain, gas and burning soon after eating."

"Though I had been regulating the diet considerably while giving medicine, it occurred to me that I would try regulating it without medicine, and in looking about among the foods I soon found Grape-Nuts was the best adapted to my purpose. Starting in with Grape-Nuts alone, I allowed my patient to take it first with hot water and a very little sugar, at intervals of three hours. After a few days I instructed the patient to use it with warm milk. (It should have been served with cream on the start.)"

"Improvement was marked from the first. The eructations of gas were at once greatly diminished, and the terrible burning and distress were lessened in proportion while the spirits brightened. At the end of two weeks my patient had so far improved that she was allowed chicken broth, which digested perfectly. It has been over two months, and she has gradually increased her diet in variety until it now includes all that is needed to avoid monotony and maintain relish."

"Grape-Nuts, however, still holds a prominent place on her table, as it will continue to do; for she realizes that it is a sheet anchor." Name of the physician given by Postum Co., Battle Creek, Mich. Look in each package for the famous little book, "The Road to Wellville."

flies, changing the showbread, etc. (see Num. 28: 9). It was a rabbinic saying that there was "no Sabbath-keeping in the temple." Hence if work profaned the Sabbath, the priests were in the highest degree guilty, according to Pharisaic construction. And are blameless (R. V., "guiltless") — because the temple duty superseded the Sabbath obligation.

6. One greater than the temple. — Says Morison: "Jesus refers, as is obvious, to Himself; and in the sublime consciousness of His intrinsic and official dignity, asserts His superiority to the temple. The temple was but His Father's house; He was the Father's Son (compare Heb. 3: 3 6). His very body indeed was a nobler temple of the living God than was the temple made with hands (John 2: 19 21).

7. If ye had known what this meaneth. — Jesus frequently replied to these sticklers for ceremony by some passage from Moses or the prophets which taught something higher and more imperative than ritual. He now quotes from Hosea 6: 6. I will have (R. V., "I desire") mercy, and not sacrifice — again quoted in chap. 9: 13. "There is something more binding than the Law, and that is the principle which underlies the Law. The Law, rightly understood, is the expression of God's love to man. That love allowed the act of David, and the labor of the priests. Shall it not permit My disciples to satisfy their hunger?" (Cambridge Bible.)

8. For the Son of man is Lord even of the Sabbath. — Mark precedes this statement with the following: "The Sabbath was made for man, not man for the Sabbath." Our Lord, as the Son of man, claims sovereignty over all that belongs to man's interest — sovereignty over the Sabbath, to institute or to change it, or to regulate its observance to accord with His view of what is for man's highest benefit. Says Geikie: "By their system man was subordinated to the Sabbath, not the Sabbath to man. This harshness was not the design or the will of God. The Sabbath had been given by Him for the good of man, and was to be a day of refreshment, peace and joy, not of pain, sorrow and terror. Jesus, therefore, proclaimed expressly that man is greater than the Sabbath, in direct contradiction to the Pharisaic teaching, which made the Sabbath of immeasurably greater worth than man. Man, and still more Himself, as the Representative of humanity in its abiding dignity and rights — the Son of man — is Lord of the Sabbath. It was a proclamation of spiritual freedom."

Happiness

What is your opinion of happiness?

What are the essentials upon which you think it depends? Money, love, health — nine out of ten persons would say. Reverse the order of the three, and you'll have them as they should be. You can't be happy if your health is bad; neither can those around you. Ever notice how grouchy a man or woman is who has dyspepsia or any form of stomach trouble? They cannot help it. It's the result of weakened nerves. Don't judge them too harshly. You cannot expect to find a sunny disposition where pain is gnawing away the body, mind and nerves.

Some of them try to get cured — try hard — but finally give up in despair. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) has restored more of these people to health and happiness than any other remedy on earth.

It is a purely vegetable remedy, which roots out the cause of the trouble at the very start. It is a positive and permanent cure for ailments of stomach, liver, bowels, kidneys, heart and blood. It doesn't act like harsh purgatives and cathartics. It does its work gently, thoroughly, and with no shock to the nervous system. We want you to try this grand remedy at our expense. Write for a free sample bottle today. Gladly sent postpaid. Learn for yourself what it will do, before you buy. We know what it has done, what it will do. You do not. We take this way of showing our confidence in it. Address Vernal Remedy Co., 519 Seneca Building, Buffalo, N. Y.

On sale at leading drug stores.

While the direct bearing of this incident and teaching respects the Sabbath observance, it goes deeper. It strikes at the root of all ceremonialism. The Christian must be willing to die for a principle (Luke 14: 26); he is not required even to suffer a pang of hunger to preserve intact a ceremonial (Abbott).

9, 10. He departed thence. — It does not tell where. Luke tells us that the miracle now recorded occurred on another Sabbath. Went into their synagogue — that is, a synagogue of strict Pharisaism; a synagogue of His opponents. Mark adds that He taught there. A man which had his hand withered — his "right hand" (Luke); "withered by long standing paralysis and its consequent atrophy, and hanging helpless at his side" (Geikie); "the result of accident or disease" (Schaff). They asked him. — In Mark and Luke we are told simply that they watched Him to see what He would do. Is it lawful to heal on the Sabbath? — a question frequently debated by them in their schools. According to Mark our Lord answered these Pharisees by the question: "Is it lawful to do good on the Sabbath day or to do evil? to save life or to kill?" to which they made no reply.

Geikie gives illustrations of the current legalism: "A person in health was not to take medicine on the Sabbath. For the toothache vinegar might be put in the mouth if it were afterwards swallowed; but it must not be spat out again. A sore throat must not be gargled with oil, but the oil might be swallowed. No fermentations, etc., could be put to affected parts of the body. . . . It was forbidden to give an emetic on the Sabbath, to set a broken bone, to put back a dislocated joint."

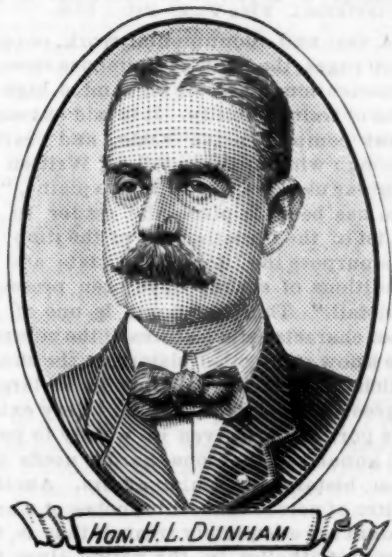
11, 12. What man . . . that shall have one sheep? — "Later rabbinical law forbade the owner of a beast that fell into a pit to lift it out; he might, however, bring food, or even lay planks for the beast to come out on. That this regulation was of a later date is evident from Christ's language here, which indicates that the saving of the beast in such a case was a thing allowed (Luke 14: 15). It is not improbable that the subsequent regulation was added by some of the rabbis to meet the very point of Christ's argument in this case" (Abbott). How . . . a man better than (R. V., "of more virtue than") a sheep? — Ye are of more value than many sparrows' (10: 31). "By as much as a man is better than a brute, by so much is it more justifiable to heal this man than to rescue your cattle" (Whedon).

13. Stretch forth thine hand — an impossible thing for a man to do at the utterance of any other being; but when God speaks, "duty is not measured by our ability." The power to accomplish is bestowed at the moment of the command. Nothing is impossible which Christ requires. It was restored whole — a convincing and astounding miracle. This signal mercy toward a distressed fellow-being would naturally excite a compassionate gratitude in the minds of those present, and at the same time single out the Healer as one holding a higher than human rank; but in the senseless rage of the Pharisees at Jesus' success, everything else was forgotten.

IV Illustrative

The only way to increase true Sabbath-keeping is by increasing the spirit of devotion and worship which requires such a day. It is needful to lift up the spirit of man to higher and nobler realms, and to prepare for immortal life. Man needs it as a day for moral training and instruction; a day for teaching men about their duties, for looking at life from a moral standpoint. It is of great value as a means of improving the mind. The study of the highest themes, the social discussion of them in

NATURE'S GREATEST CURE



An interesting letter to our readers from Hon. H. L. Dunham, ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health in every way that I felt satisfied I was cured. But to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 108 State St., and had them make a thorough and complete microscopical examination, which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

the Sabbath school, the instruction from the pulpit, the expression of religious truth in the prayer-meeting, give an ordinary person more mental training in the course of his life than all his school days give. A boy will average 10 years of school 8 months in the year, or 1,750 days. A man of sixty years has, since his tenth year, had 2,000 Sabbath days. If he spends them studying the best of books, and thinking on the highest themes, he cannot but become intelligent and cultured. The Sabbath rightly used is the greatest institution for learning and culture and soul growth the world has ever known. Hence the neglect of the Sabbath is the surest road to ruin (Peloubet).

OUR BOOK TABLE

HISTORY OF THE CHRISTIAN CHURCH. By George H. Dryer, D. D. Jennings & Pye: Cincinnati. Five Vols. Price, \$7.50.

A vast and monumental work, covering 3,100 pages, the fruit of immense research, conscientious painstaking, and a high degree of trained ability. It is laid out on the most comprehensive scale, and carried through with untiring toil. "Written for popular use," as the author explains, "the aim has been to place the reader in the midst of the Christian life of the time; for this purpose the life of the state and the conditions of society have been presented in detail." This last point is one of the most characteristic features of the volumes. We know of no other history of the church which is at the same time in so large a degree a history of the state. Very extensive portions are given up wholly to political annals, so that one hardly needs any other history of secular affairs. Another matter of note is that all branches of Christendom are adequately treated, that is, the Roman Catholics, in the period since the Reformation, while not given so large a space as the Evangelicals (this term the author prefers to Protestants), have full justice done them both in the quantity and quality of the matter. Dr. Dryer is especially free—as a historian should be—from partisan antagonisms and prejudices, both in this and other directions. He takes particular pains to put an end to what he rightly calls "some hateful and injurious misconceptions" in regard to the Roman Catholic Church, such as led to the ignorant, vindictive onslaught upon it a few years ago, and are still too rife in the circles of the uninformed. He says: "Let us understand the facts of history, and lie not against the truth, nor sow seeds of suspicion, distrust and contempt." He specifies five great dangers to Evangelical religion, in which the Roman Catholics set us a good example, the first three of which are lack of attendance on public worship, lack of reverence, lack of discipline. He exhorts that we meet our Catholic fellow-citizens on a plane of mutual respect, without fear.

Many special chapters in the work are of great value. The final one, in which he sums up the characteristics and tendencies of our age, is very illuminating. As to the great change in the modern attitude toward the Bible, he speaks very hopefully and appreciatively: "It has not weakened or discredited one fundamental doctrine of the Christian faith, while it has shed light upon the whole method and purpose of the Divine redemption in the better understanding of the Christian Scriptures." The changed view, he holds, is every way to the advantage of the Bible, making it "more valuable, better understood, more highly prized, than ever." He finds two chief tendencies clearly discernible at the close of the nineteenth century—one toward Christian union, the other toward Christian conquest.

In so extensive a work it is impossible, of course, that there should not be some slight slips of statement, oversights, or points open to criticism. They are marvelously few. Doubtless in the next edition will be corrected the strange omission, in the table of contents of the last volume, of all reference to the closing two hundred pages, including six very important chapters; and these chapters themselves are wrongly numbered—the eighth should be ninth, the ninth tenth, and the tenth eleventh. We are told, on page 618, that Dr. Bradford P. Raymond published a "System of Theology," Miner Raymond being meant. In the summary of Wesley's distinctive teaching the author gives as the equivalent or definition of Christian per-

fection, that "it is possible for a believer to live without willfully transgressing a known law of God." Wesley no doubt said some things which justify such a statement, but that this was all he meant by Christian perfection can hardly be maintained by one who considers the whole body of his writings.

Dr. Dryer has been for many years at work on this history, and he may well be congratulated most heartily on the completion of that which will stand as a ripe product of Methodist scholarship for many years to come. We have now three such works, each very excellent in its way, standing to our credit—Sheldon's, Hurst's, and Dryer's. Methodism may well claim to have done its share in this direction.

THE GREAT PORTRAITS OF THE BIBLE. By Rev. Louis Albert Banks, D. D. Eaton & Mains: New York. Price, \$1.50.

Thirty more sermons by this most prolific in authorship of our Methodist preachers. They are marked by the characteristics which have made the numerous other volumes so acceptable to the public. They are brief, only about ten pages long on the average. They are scrappy, full of illustrations drawn from books, newspapers, and daily life. They contain a great deal of poetry; the larger part of Poe's "Raven" is given in one, and Longfellow's "Psalm of Life" in another; many of the discourses close with an extended poem by Whittier, Lucy Larcom, or some less known poet. They are thoroughly evangelistic and deeply in earnest. Among the topics in this volume are: "What the Bible says to Husbands," "What the Bible says to Wives," "The Star Gazers," "The Easter Earthquake," "Is Life Worth the Candle?" "Strange Bedfellows."

THE A. B.-Z. OF OUR OWN NUTRITION. By Horace Fletcher. F. A. Stokes Co.: New York. Price, \$1. net.

Mr. Fletcher has written a number of useful books, one of which, "Happiness as Found in Forethought minus Fear-thought," has reached its tenth thousand. The present, latest production is in the same line, one of what he calls the "A. B. C. Life Lines." His theory is, that offensive excreta are certain evidence of neglect of the self-controllable parts of our own nutrition, the tell-tale condemnation of ignorance or carelessness; that the digestion ash, when normal and healthy, is no more offensive than moist clay and has no more odor than a hot biscuit; it should also be very much smaller in quantity and pillular in form. So far as we can ascertain (for the book is not very clear or very well prepared, from a literary standpoint), this is to be secured by much more complete mastication and salivation. He thinks people eat far too much, eat without appetite, eat wrongly. Doubtless there is much truth in what he says. It ought to be put more plainly and concisely if it is to do much good.

SUNSHINE AND LOVE. Compiled by Katherine G. Spear. Jennings & Pye: Cincinnati. Price, \$1. net.

The title is taken from a poem of Browning. The collection of Scripture passages, devotional thoughts, and verses (a page for every day in the year) has for its keynote Milton's words: "They also serve who only stand and wait." Each month is given a separate subject, as "Comfort" for March, "Courage" for May, "Patience" for July, "Peace" for October. The poetical quotations, which are the main feature, are mostly from well-known poets, such as Whittier, Arnold, Procter, Rossetti, Tennyson, etc. It is fairly well done, but it seems to us it might have been much better done had more pains been taken or more skill been possessed. But no two persons, of course, would make the

same selections from the vast world of devotional literature. This little volume will do much good, finding, we hope, a wide sale.

WHO'S WHO, 1904. Adam & Charles Black: London. The Macmillan Co.: New York. Price, \$2.

This annual biographical dictionary, now in its 56th year of issue, has become increasingly indispensable to all who wish to know the facts in the lives of English persons of distinction whose names are constantly or occasionally met in connection with current affairs. No less than 1,700 double-column, closely-printed pages are here given to these interesting particulars. There are from eight to ten names on a page, which would give some 15,000 in all. There is also an obituary list for the year, amounting to two or three hundred, and a completed schedule of the royal family, by which it seems that the Queen will be 60 next December (three years younger than the King) and the Prince of Wales will be 39 next June.

DEVOTIONAL SONGS. Edited by W. H. Doane, Wm. J. Kirkpatrick, and H. P. Main. The Biglow & Main Co.: New York. Price, 50 cts.

This claims to be the best of the best, as well as the newest of the new, in the way of a song-book for religious gatherings. We cannot say whether this is so or not, but the high character of its editors and publishers makes us sure that it has very great merit, and a hasty examination gives a favorable impression.

HERCULES CARLSON. By Alice McAllilly. Jennings & Pye: Cincinnati. Price, \$1.25.

This is certainly a book worth reading—it is one be not too busy. The hero is a truly noble character, who wins affection, commands admiration, escapes plots for his

SURE

The Robust Physique can Stand more Coffee than a Weak One

A young Virginian says: "Having a naturally robust constitution far above the average, and not having a nervous temperament, my system was able to resist the inroads upon it by the use of coffee for some years, but finally the strain began to tell. For ten years I have been employed as telegraph operator and typewriter by a railroad in this section, and until two years ago I had used coffee continually from the time I was eight years old—nearly twenty years.

"The work of operating the telegraph key is a great strain upon the nerves, and after the day's work was over I would feel nervous, irritable, run down, and toward the last suffered greatly from insomnia and neuralgia. As I never indulged in intoxicating liquors, drugs, or tobacco in any form, I came to the conclusion that coffee and tea were causing the gradual breakdown of my nervous system; and having read an article in the *Medical Magazine* on the composition of coffee and its toxic effect upon the system, I was fully convinced that coffee was the cause of my trouble.

"Seeing Postum spoken of as not having any of the deteriorating effects of coffee, I decided to give up the stimulant and give Postum a trial. The result was agreeably surprising. After a time my nerves became wonderfully strong. I can do all my work at the telegraph key and typewriter with far greater ease than ever before. My weight has increased 35 pounds, my general health keeping pace with it, and I am a new man and a better one." Name given by Postum Co., Battle Creek, Mich.

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Look in each package for the famous little book, "The Road to Wellville."

destruction, marries an every-way worthy young woman after the usual uncertainties, and revolutionizes in the interests of righteousness a beer-cursed town. There are many stirring scenes and delightful people in the volume. The author has scored a success.

FIFTY MISSIONARY STORIES. Compiled by Belle M. Brain. F. H. Revell Co.: New York. Price, 60 cents, net.

A very useful little book, just the thing for the busy pastor who does not take many missionary periodicals or read many volumes on this fascinating theme, and is rather at a loss how to conduct his missionary prayer-meetings or the special exercises called for in the Sunday-school once a month. These stories are selected from a wide range, are vouched for by some of our most distinguished workers, and are all absolutely true and very stimulating.

ESARHADDON. By Leo Tolstoy. Funk & Wagnall Co.: New York. Price, 40 cents, net.

These stories—three in number and quite brief—are contributed by the author and published simultaneously in various countries for the benefit of the Kishinef sufferers, all profits from the sales being devoted to this cause. In an introductory letter the author gives his opinion of the terrible crime of Kishinef, the guilt of which, he declares, "lies solely with the government." The three tales are of no very great moment, but illustrate the unity and sacredness of all forms of life, and show that to do good to those most needing our help is the purpose for which we were sent into existence.

LITURGICAL SERVICES: Containing Prayers Ancient and Modern, for use in the Churches. The Pilgrim Press: Boston.

This little book (78 pages) is issued to meet an increasing demand among Congregational churches for a simple liturgical service manual. It has been prepared, we learn from the publisher's note, by Dr. Reuben Thomas, of Brookline, and will no doubt be of much assistance to those in need of such help.

ALDRICH AND FOSTER'S FRENCH READER. Arranged for Beginners in Preparatory Schools and Colleges. By Fred Davis Aldrich and Irving Lyander Foster. Ginn & Co.: Boston. Price, 50 cents, net.

Interesting selections, a carefully graded text, a well-prepared vocabulary, a few judicious notes.

HOW TO MAKE THE LEAGUE GO: A Manual of the Epworth League for the Use of Pastors, League Officers, and Members. By Byron E. Helman. Eaton & Mains: New York. Price, 25 cents, net.

This little book—much in little—has commended itself to the Methodist public for nearly ten years. We now have a revised edition, adapted to the latest changes in the constitution.

SERMONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1904. By the Monday Club. The Pilgrim Press: Boston.

As this club includes about all the principal Congregational ministers of this part of the country—men of scholarship and piety, successful pastors and editors—and as this is the 29th series of their sermons, the high quality of the volume may be easily inferred, and needs no special recommendation from us.

FRIENDSHIP, THE GOOD AND PERFECT GIFT. A Christmas Message. By Ruth Ogden. F. A. Stokes Co.: New York. Price, 50 cents, net.

This is a very little book, a short magazine article on a hackneyed subject, about which it is scarcely possible to say anything new or important. The author's purpose is to bring home to a friend a keener sense of the delight we take in his friendship. And in this she may be accounted successful. Many good things are said about a well-worn theme.

THE MODERN AGE. By Philip Van Ness Myers. Ginn & Co.: Boston. Price, \$1.25.

This is Part II of "Medieval and Modern History," first issued fifteen years since, and now thoroughly revised. The narrative of events is brought up to the present time, and new and valuable charts and maps are added.

MISUNDERSTOOD. By Evangelist H. D. Kennedy. William Briggs: Toronto. Price, 50 cents in art paper; 75 cents in cloth.

Six chapters, with accompanying pictures, on different phases of the great Life which was so sadly misunderstood. "I have trodden the winepress alone," is the motto. That Christ was misunderstood because of His elevation, His breadth, and His freedom, is well shown. It is a devotional book, spiritual and practical, quite certain to do good.

OLD TESTAMENT MANUAL. By Frederica Beard. Price, 75 cents.

NOTES ON NEW TESTAMENT LESSONS. By Frederica Beard. Price, 80 cents.

WONDER STORIES FROM THE NEW TESTAMENT. Arranged by Frederica Beard. Price, 25 cents. The Winona Publishing Co.: Chicago, Ill.

These three books are all designed to aid teachers of children from seven to ten years old in their efforts to impart a knowledge of the stories of the Bible. We should think they might be decidedly useful.

Magazines

—The February *Critic* discusses the books of today and tomorrow in its usual intelligent way, has a variety of spicy comment on current literary topics in its "Lounge," illustrates "Parsifal in New York," and contains a number of rather notable articles, among them "Books that have Passed the Hundred-thousand Mark," by Harriet Monroe. She specifies 28 recent publications that have done this, heading the list with "David Harum," whose score is 727,000; at the 400,000 mark stand "Black Rock," "Richard Carvel," "The Crisis," "Eben Holden," and "When Knighthood was in Flower." But no one can tell just why these, rather than half a dozen others, gained such popularity. (*Critic Company*: New York.)

—The *Bookman* for February has two well-illustrated, important articles, on "University and Public Libraries," and "The Southern Woman in New York." The editor, Harry Thurston Peck, writes on Henry Waterson; and Mr. F. T. Cooper expresses his opinion, for the most part a rather unfavorable one, on a number of recent historical novels, including "Lux Crucis," "Hetty Wesley," "Blount of Breckenhow," etc. (Dodd, Mead & Co.: New York.)

—*Country Life in America* for February has a cover design of "Sooty Terns" flying through fleecy white clouds against a blue sky. The table of contents spread this month is varied and appetizing, and the illustrations are of the usual superior excellence. The subjects treated include: "First Principles in Horseback Riding," Thoreau's Home (the fourth paper in the series of "Country Homes of Famous Americans"), "How to Make a Living from the Land," "The Indomitable Automobile," "Home-Grown Grapes in Winter," "The Break-Up of a Country Home," "New Ideas in Poultry-House Construction," etc. Doubleday Page & Co.: New York.)

—*St. Nicholas* for this month yields to the demands of the season sufficiently to print a valentine story and two pieces about Washington, but we have not been able to find anything about Lincoln. There is plenty else, however, to delight and instruct the young folks, and even older ones do not find it hard to glance through these well-prepared pages. (Century Company: New York.)

—The current number of the *Atlantic* has a chapter of "Recollections of Lincoln," from the pen of the late Henry Villard, whose autobiography is shortly to appear. He tries to make out that the great President was essentially infidel in his opinions and incurably nasty in his imagination, but he will find it difficult to convince the general public that this is the correct view. Clarence H. Poe, an editor in North Carolina, gives a Southern

view of lynching. He takes, on the whole, an optimistic view of the outlook, thinks that reforms have already been instituted, in the way of removing legal technicalities, abolishing saloons, etc., which will go far to soon decrease, if not wholly destroy, this evil thing. Mr. John Graham Brooks answers negatively the question, "Is Commercialism in Disgrace?" but admits the need of many changes in current customs and ways of looking at things. A writer in the Contributors' Club, finding his own mind an unruly kingdom full of discontent, contends that everybody else's must be so, which strikes us as rather shallow. (Houghton, Mifflin & Co.: Boston.)

—The February number of the *World Today* illustrates very fully the "Tragedy of the Iroquois Theatre;" has an optimistic article on "Publishing as a Business Career," by Mr. George P. Brett, so long president of the Macmillan Company, and has many other important contributions, among them "The Conquest of the American Desert," "The Rockies as a Winter Residence," "Indian Days on the Mississippi," "Motor Speeding as a Sport," "The Ethical Culture Movement," "The Pension Bureau at Work," "Municipal Progress in Germany," "The Divorce Situation in Canada," and "The Architecture of the Louisiana Purchase Exposition." (World Today Company: 67 Wabash Ave., Chicago.)

—Eden Phillpotts, Julia Marlowe, Clara Morris, J. J. Bell, Mrs. Will H. Low and Julia Magruder contribute to the February *Woman's Home Companion*. The names insure the quality.

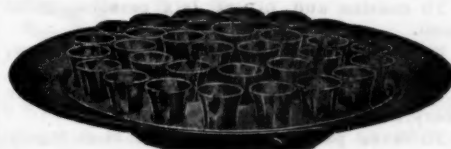
—Pearson's chief feature is the story of the "Wrecking of the Third Avenue Street Railroad Company," by Henry George, Jr., which is example second in the important series of "Modern Methods in Finance." There is a good article on Dr. David H. Greer; also one on Mrs. Emma Guild, entitled, "An American Woman Sculptor." There is a good class of fiction, and a touching poem styled, "Reading the Rug," illustrated. (Pearson Publishing Co.: New York.)

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Generous Provision for Family and Remembrance of Friends

THE following constitute the main provisions of the will of the late James A. Woolson:

Gives his wife, Annie Williston Woolson, his homestead and all within; horses, carriages, and all pertaining thereto; and life insurance made payable to her.

To daughter, Annie Woolson Paine, insurance made payable to her, and 25 shares stock in Importers & Traders National Bank, New York.

To daughter, Eda Adams Woolson, life insurance policy made payable to her, 10 shares in Union Hall Association of Cambridge, also 25 shares Importers & Traders National Bank, New York.

He sets apart \$400,000, deposited with Massachusetts Hospital Life Insurance Company, the income to be given to wife and two daughters, or grandchildren or great-grandchildren. On death of wife, children and grandchildren living at his decease, the principal to be paid to executors, they on death of all issue of his to pay one-half to Boston University, one-fourth to Wesleyan Academy, one-fourth to Radcliffe College, "to be used by said institutions in such way and manner as their respective boards of trustees or of management shall deem advisable." Not, however, to be diverted, or subject to attachment, or any legal process whatever.

Another \$400,000 is given to New England Trust Company as trustees to hold for similar use of his family and under similar conditions and limitations, to ultimately reach, one-half Boston University, one-fourth Wesleyan Academy, and one-fourth Radcliffe College.

Another \$400,000, bequeathed to Boston Safe Deposit and Trust Company as trustees for the same purposes, and possibly to come as the others, one-half to Boston University, one-fourth to Wesleyan Academy, and one-fourth to Radcliffe College.

To New England Trust Company as trustee, \$25,000, to pay income to wife while living, and on her decease to build ward for Cambridge Hospital, to be known as "James Adams Woolson Ward."

Watch and chain given him by fellow officers in Mercantile Library Association to his grandson, and \$1,000.

To each of grandchildren, \$1,000.

To son-in-law, \$5,000.

To brother, A. N. Woolson, his undivided part of section 6, San Bernardino property.

To Boston Safe Deposit and Trust Company, in trust, \$20,000, income to go to nephew, James B. Woolson, and on his decease the principal to Boston University. To same nephew his Geneva watch, given him by ex-Gov. William Claflin.

To cousins and others (six persons), \$1,000 each.

Release of two cousins of all indebtedness, \$300 and \$600, and interest.

To Warren Sawyer, of Boston, or daughter Mary, \$1,000.

To seven persons \$500 each, Dr. H. O. Marcy being one of these.

To Wm. F. Gregory, his share in Coburn Manufacturing Company of Framingham.

To Miss Gregory, 25 shares of stock in F. Brigham & Gregory Co. [Par value F. Brigham & Gregory Co. stock, \$100 a share.]

To Samuel Taylor, his half interest in teams and stable of Taylor & Co.

To each pastor of Harvard St. Methodist Episcopal Church since he joined it, during and including Bishop Gilbert Haven, or their widows, \$100, and to the pastor at the time of his decease, \$500. [The list of pastors since Gilbert Haven is as follows: Edward Cooke, L. R. Thayer, Henry W. Warren, Nelson Stutson, Ira G. Bidwell, Andrew McKeown, M. B. Chapman, W. E. Huntington, Joseph Cummings, Geo. S. Chadbourne, William H. Thomas, Charles S. Rogers, George Skene, Edward M. Taylor, F. J. McConnell, and the present pastor, Raymond F. Holway.]

To Dr. Wm. F. Warren, \$2,000.

To Dr. W. E. Huntington, \$2,000.

To president, vice-president, secretary and treasurer, and four directors of Cambridge Club, \$100 each.

To Dr. H. O. Marcy, G. C. W. Fuller, Dr. Albert N. Norris, Prof. W. H. Niles, Alfred Woods, B. B. Bryant, Chas. Walker, E. B. Fisher, and all on the board of trustees of Harvard St. Church at time of his decease, \$100 each.

To G. E. Atwood, J. L. Bates, C. C. Bragdon, J. G. Cary, Wm. Claflin, C. C. Corbin, E. H. Dunn, E. O. Fisk, W. O. Kyle, C. R. Magee, Joshua Merrill, F. A. Perry, Silas Peirce, E. F. Porter, W. W. Potter, A. L. Rand, R. T. Raymond, Matthew Robson, A. M. Williams, associates in Boston Wesleyan Association, and to such others as may be fellow associates at time of death, \$100 each.

To fellow associates in National Bank of Redemption, also G. G. McCausland, P. E. Presbrey, and C. H. Dwinell, \$100 each.

To associates in New England Shoe & Leather Association, \$100 each.

To a very long list of friends, including Rev. T. W. Bishop, J. O. Bishop, Prof. L. T. Townsend, and Rev. Charles Parkhurst, editor of ZION'S HERALD, \$100 each.

To Mizpah Lodge of F. and A. Masons, of Cambridge, of which he was a charter member, \$500.

To Amicable Lodge of F. and A. Masons, in which he took his degrees, \$500.

To Ladies' Benevolent Society of Harvard St. Methodist Episcopal Church, 50 shares of stock in F. Brigham & Gregory Co. to be called James A. Woolson Fund, income only to be used for general purposes of the society.

To trustees of Cambridge Hospital, 50 shares said stock, to form James A. Woolson Fund, income for support of one or more beds in same, wife to have power to name patient, or patients, for bed, or daughters.

To Cambridge Home for Aged People, 25 shares above stock, to be used in any way wife may suggest.

To Cambridge Public Library, 50 shares of same stock, to be used as James A. Woolson Fund, income for books, under direction of daughter, E. A. Woolson.

To Radcliffe College, 50 shares same stock, to be used as his daughter, E. A. Woolson, shall direct, or for general purposes of college.

To Preachers' Aid Society of Methodist Episcopal Church of New England Conference, 50 shares above stock, to form the James A. Woolson Fund, income to be used as the Society sees fit.

To Church Extension Society of New England Conference, 25 shares same stock (no limitations).

To trustees Boston University, \$5,000, for any purpose.

To trustees Wesleyan Academy, 50 shares F. Brigham & Gregory stock, to form James A. Woolson Fund, income for general purposes.

To Y. M. C. A., Cambridge, \$2,000, to form James A. Woolson Fund, income for general purposes.

To Y. W. C. A. of Cambridge, \$3,000, to form James A. Woolson Fund, income for general purposes.

To East End Church Union of Cambridge, \$1,000.

To Cambridge Social Union, \$1,000.

To Avon Place Home for Little Wanderers, Cambridge, \$1,000; also a mortgage of \$1,300.

To Hopsinton Public Library, \$2,000, invested, income one-half for books, one-half for general purposes.

To New England Methodist Historical Society, \$1,000, unlimited.

To Methodist Hospital, Brooklyn, N. Y., \$1,000, unlimited.

To Home for Aged Colored Women, Hancock St., Boston, \$1,000, unlimited.

Balance to wife, daughters and heirs.

Appoints Boston Safe Deposit and Trust Co. his executors.

— Easter is a movable feast, to be celebrated on the Sunday following the full moon which falls next after March 21. The earliest possible day that it can be celebrated is March 22, and the latest date April 25.

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RECENT MISSIONARY LITERATURE

THE new era of missionary activity in the Methodist Episcopal Church has brought forth from the Missionary Society a vast amount of up-to-date missionary literature. In order that pastors may be assisted in presenting to their people a true conception of the modern missionary enterprise, there has been prepared a large variety of leaflets and pamphlets, which present in a concise and attractive form the most interesting facts concerning the church at work in all lands. The aim of the Society has been a literature constructive in influence, and, in order that it may do its largest service, its wide circulation is being promoted through missionary conventions, through the work of field secretaries, and by special correspondence.

Series of Leaflets to Aid Pastors

A few months ago, some of the most pointed facts and arguments in favor of Missions were put together in five neat little folders, entitled "Five Facts," "Is it True?" "Why?" "It Can be Done," and "The Law of the Harvest." These leaflets have a touch in their typographical make-up that insures their being read, and since their publication they have been going out by the hundred thousand. During the last month a new edition, with a new combination of colors in ink and paper, has been published, and samples have been sent to all pastors and presiding elders. Probably 10,000 Methodist charges would show an immediate gain in mission offerings if the five, or even one, of them were called for and used.

Series of Booklets on Mission-Fields

Among the many publications of the Open Door Emergency Commission is the Open Door Series of Mission booklets, four of which have appeared, one each on India, China, Japan, and Korea; others are being prepared on Africa, Europe, the Philippines, Malaysia, Mexico, South America, and the United States.

Each of the booklets completely covers its field. The general order of preparation is first to describe the country and its products, and to give an idea of the character and the extent of population, to sketch the native religions, then

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to trace the beginnings and progress of missions in general, followed by an extended account of Methodist Episcopal Missions, and closing with a consideration of any special problems or movements.

Each booklet has a specially designed cover printed in two colors, and their pages are adorned with many half-tone illustrations. Price, 10 cents each. Open Door Emergency Commission, 150 Fifth Avenue, New York.

Philadelphia Convention Series and "The Open Door"

The addresses delivered before the Eastern Missionary convention held in Philadelphia last October, which created widespread interest, are being published by the Methodist Book Concern in seven neat volumes, bound in cloth, of over 100 pages each, to be sold at \$1 a set.

"The Open Door," a report of the Cleveland Missionary Convention, because of the urgent demand, is now appearing in a third edition. In this volume will be found the addresses delivered before a great gathering which, in God's providence, so profoundly stirred our church that she has awakened to her responsibility to enter upon a new missionary career. This volume may be had of Eaton & Mains, for 50 cents, postpaid.

Effective Missionary Methods

To this book, formerly known as "The Missionary Spoke of the Epworth Wheel," is due, in no small degree, the new missionary spirit now manifest among the young people of the Methodist Episcopal Church. In it are found many suggestive helps for the missionary worker in the Epworth League and in the Sunday-school. Printed on the best paper, well arranged, with neat cover and tasteful gold title, it will be found one of the neatest booklets published by our Methodist Book Concern. Send postpaid for 25 cents.

For Epworth League and Sunday-School Workers

The increasing interest in missionary work among young people has made necessary the publication of literature that keeps pace with its rapid advancement. For their use, in addition to "Effective Missionary Methods," there are now available: "Missionary Work in the Epworth League," "Suggestions to Leaders of Mission Study Classes," "Outline Helps to Leaders of Mission Study Classes," and "The Sunday-school and Missions" — all of which will be sent free of charge upon application to Mr. S. Earl Taylor, 150 Fifth Avenue, New York city.

Use of This Literature

The effectiveness and best use of all the late publications rest to a large extent with the presiding elder, the pastor, and the district missionary secretary. Appreciating the many responsibilities of these officials, provision has been made for informing them concerning such new publications as appear, and in numerous instances to supply them with samples. The pastors will find especially helpful for use for distribution among their congregations the special series of five leaflets, which are designed to assist in taking the annual missionary offering.

The Sunday-school workers and the officers of the Woman's Missionary Societies and members of congregations, who desire to be well informed concerning the missionary movements of the church, will find in this literature, which costs but a trifle, the latest authoritative statement of the whole missionary situation by scores of missionaries, secretaries, and church leaders. The matter is edited, arranged, indexed up to date and beautifully printed and bound, and some of it is fully illustrated.

All orders for this literature, unless otherwise directed, should be addressed to Mr. S. Earl Taylor, executive secretary of the Open Door Emergency Commission, 150 Fifth Avenue, New York.

Reopening at North Prescott, Mass.

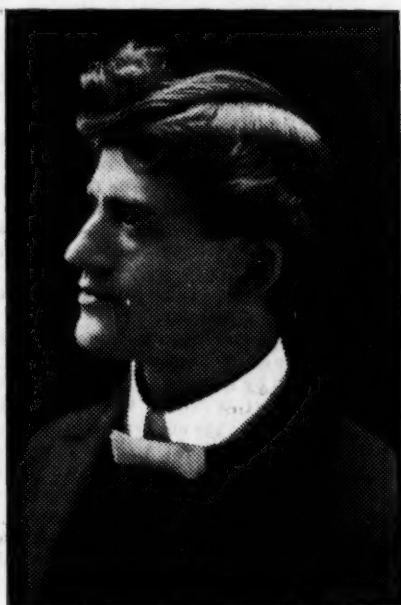
After extensive repairs and improvements, the little church at North Prescott was reopened for worship, Friday evening, Jan. 22. The occasion was signalized, not by a formal sermon, nor by several addresses, as is frequently the case, but by the presentation of a musical program which the *Athol Transcript* of Jan. 26 characterizes as the best that was ever given in the town, and by an inspiring and helpful address by the presiding elder, Rev. W. G. Richardson. The concert comprised the following numbers: Organ voluntary; anthem, "Sing

refreshments were served, and the people were afforded an opportunity to become better acquainted with the presiding elder.

The little church, now a "thing of beauty," was anything but that a few months ago. Its interior had become so dingy and so generally out of repair as to be quite uninviting. Something had to be done, so one morning last October Rev. J. A. Betcher called a meeting of trustees to consider the matter, and it was voted unanimously to repair the church. A committee was appointed and the work was begun. The old windows have given place to modern stained-glass windows, eleven in number. These windows are in memory of the persons whose names they respectively bear: Shubal B. Vaughan, Varnum Vaughan, Willard and Maria Paige, Bishop Francis Asbury, Mager Brown, Howard and Henry Freeman, Alpheus Thomas, Edward Thomas, Maria Mitchell, John Powers, and Rev. J. Alexander Betcher, and were given by immediate relatives and friends of the persons thus honored, except the Asbury window, which was the gift of Mrs. Bacon and Mrs. Jones. Carpentering and plastering were done wherever needed. The interior decorating and ornamental painting are the work of the pastor, and are executed in original designs and colorings that are at once harmonious and beautiful. Especially notable are the painted representations of Corinthian marble pillars back of the pulpit, surmounted by an Ionic arch, above which is a golden cross. In the centre of the arch are the letters, "I. H. S." (Jesus, Hominum Salvator). Below the arch is the Scripture text: "Thy word is a lamp unto my feet," and immediately beneath this inscription is a representation of an open Bible. In addition to the above are new lamps, new choir chairs, new carpets, and two handsome pulpit chairs, the latter the gift of Miss Mary Vaughan.

The stereotyped phrase, "Great credit should be given the pastor for these improvements," is true to an unusual degree in this case, for Mr. Betcher not only spent a week driving throughout the charge securing subscriptions for this purpose, and wrote to parties far and near asking for assistance, but he gave thirteen weeks of hard manual labor to the work, meanwhile preaching twice each Sunday and caring for the sick and needy, and now as a result this little charge has a chapel good enough for a king to worship in, and at the minimum cost, for repairs, of \$600, nearly all of which has been provided.

As the night of the concert was very stormy, another concert was given on the evening of Feb. 3, the proceeds of which will be devoted to the improvement fund. Rev. J. Alexander Betcher is the energetic and successful pastor.



REV. J. ALEXANDER BETCHER

Unto the Lord," mixed quartet; solo, Miss Evelyn Page, Athol; duet, "Just as I Am," Mrs. Bacon and Rev. J. A. Betcher; solo, "The Holy City," Mr. Betcher; trio, Mrs. Thompson, Miss Abbie Thompson, and Mr. Betcher; solo, Mrs. Petree; solo, Miss Thompson; duet, Miss Thompson and Mr. Betcher; solo, Miss Page; quartet, "Jesus Reigns." Although the evening was very stormy, a creditable company was in attendance to enjoy the occasion and to view the improvements. The program was concluded by a social half-hour, during which

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Reopening of First Church, Newport, R. I.

Jan. 10-11 this church was reopened and dedicated anew after a most thorough transformation, external and internal. The first of the reopening services was held at 9.30 Sunday morning, and was the holy communion, administered by Rev. M. J. Talbot, D. D., of Providence, who was pastor here in 1857-'58. The reopening sermon was preached by Presiding Elder Coultas, who took for his text Psalm 27: 4: "To behold the beauty of the Lord." In the evening, under the direction of Dr. Frederick Bradley, the musical director, the cantata, "The Prince of Peace," was given by an augmented choir. On Monday evening a most excellent supper was served by the ladies of the church under the leadership of Mrs. F. Bradley to the members of the church and congregation and some invited guests. Prayer was offered by Rev. F. L. Streeter, of Thames St. Church. Former pastors present were: Revs. J. A. L. Rich, of Plymouth, E. C. Bass, of Providence, M. J. Talbot, of Providence, and T. E. Chandler, of Pawtucket. After supper an informal reception was held in the auditorium, and a very pleasant social time was enjoyed. At 8 o'clock the president of the board of trustees, Hon. J. W. Horton, in a few well-chosen words, gave a most generous welcome to the former pastors and guests present, and in a perfectly delightful way called upon each of the former pastors present, to which they responded in the same happy spirit with a flood of reminiscences which filled two pleasant hours. Several selections by the choir were enjoyably interspersed.

The improvements which the trustees planned comprehended both parsonage and church. In the parsonage certain very essential changes and improvements were made in the fall. A new hot-water apparatus, heating every room in the house, was installed, displacing an inadequate hot-air furnace. Set laundry tubs and range in the basement, and a new Glenwood range, large size, in the kitchen, together with exterior painting, in addition to what the parsonage society had done in the spring, made the parsonage very comfortable and presentable.

The church building is now nearly a century old, the work of erection having been begun in the fall of 1806, and dedicatory services being held in May, 1807. In charge of the enterprise as master builder was Benjamin Pitman, whose direct descendants in the third and later generations are still members of the church. With his own hands he is said to have made the carved cornice, still preserved through all changes, around the ceiling and in other parts of the building. The improvements now completed include the following: The painting of the exterior, in a light cream; the erection of an iron fence in place of the old wooden one; the construction of two toilet-rooms, with all the necessary appliances; a kitchen with ample conveniences; a new room for the Sunday-school library; a thorough renovation of every room in the building; additional lights in both auditorium and vestry; new carpetings in the auditorium, linoleums for the lobbies, and rubber coverings for the stairs and landings; a redecoration of the auditorium upon an artistic and consistent color scheme, with certain changes in arches and ceiling, the whole reproducing effectively the original colonial stateliness with a modern churchly aspect.

The interior decorations have been executed by the Lewis F. Perry & Whitney Company, of Boston, from designs prepared by Mr. John R. Perry, who had the work under his personal direction. The color of the side walls is a light Pompeian red, while the cornice, pilasters, and other woodwork are in ivory white. The cornice, pilasters, architraves, and detail of the church are a very fine type of colonial architecture. The ceiling is paneled off with moldings, and a richly-designed centrepiece in papier mache occupies the centre, from which is suspended a new electric sunburst, carrying twenty-one lights. Four other large papier mache rosettes are on the four sides of the panel scheme. These recall the larger centre, and form a dominant note for the continuous line of the panel moldings. The moldings and ornaments are painted ivory white, and the plain surfaces a light green. The two end walls of the church have been remodeled. The arches, which formerly broke away into the ceiling, have been brought down and formed into a

complete flat arch with a well-defined key-stone, and the cornice which formerly broke away at this point has been continued across the arches. A new architrave has been placed around, giving a distinct note to the arch; a new dado cap has been introduced, which makes the line of the dado from the main walls more effective; and new architraves have been added to the doors. The entire alteration adds a pleasing constructive feature to the church. The new carpet is of a deeper tone of red than the walls, the whole color scheme forming an excellent harmony to the eye.

An attractive feature of the decorative scheme is a new reading lantern placed over the pastor's desk. It has a dome-shaped shade, composed of a soft tone of green English glass, surmounted by a crown of hammered metal. The same treatment is applied at regular intervals over the dome, the whole being suspended from the ceiling by a wrought canopy and chain. The design is carried out in Early English, hung in complete accord with the general colonial feeling of the church, and the verde finish makes it particularly attractive. The lights are well concealed in the top of the shade, which makes the diffusion of light very agreeable. This handsome lamp is the gift of Mr. T. T. Pitman. A new pulpit Bible has been placed on the desk by Mr. Robert C. Bacher.

The exterior painting was done by Dring & Smith; the fence by Joshua B. Bacher; the carpenter work by Edward O. Riggs; the mason work by Herbert Wilson; the plumbing by Barker Bros. & Co.; the electric light wiring by A. E. Burland & Co.; the interior painting by R. C. Bacher; and the carpets by J. W. Horton & Co. The entire cost of the improvements is about \$4,500 and is all provided for by subscription or cash. Rev. Charles A. Stenhouse, the pastor, deserves special credit for his part in the accomplishment of this great work.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Providence, Mathewson St. — Rev. Charles M. Melden, Ph. D., is admirably filling the pastorate of this church, to which he was appointed at the last session of the New England Southern Conference. Large and appreciative audiences greet him both morning and evening. The Sunday evening service is the largest attended of any church in Providence, and it is doubtful if it is exceeded, or indeed if it is equaled, by any church in New England. His discourses are spiritual, thoughtful, logical, and entertainingly impressive. A series of sermons at the present time on the "The Twentieth Century Man," are attracting unusual attention. Beginning Sunday evening, Jan. 3, and continuing each successive Sunday evening, the special topic in subdivision for each evening has been: "As He Ought to Be;" "His Companions;" "His Amusements;" "His Temptations;" and for the next two Sunday evenings will be, "His Success," "His Religion." The Providence Journal has made and printed an abstract of each of these sermons for its Monday edition. At the opening of a full column report of last Sunday evening's sermon on "His Temptations," the Journal significantly says: "It is doubtful if any church in Providence ever held a larger congregation in proportion to its capacity than did the Mathewson Street Methodist Episcopal

Church last evening, when the pastor, Rev. Dr. Charles M. Melden, delivered the fourth sermon of his series on 'The Twentieth Century Man.' Long before the time for the commencement of the services every seat in the church and the adjoining parlors was taken, and scores had to be turned away later, unable even to gain admission to the auditorium or balconies. Probably there was no one in the immense audience who did not feel well repaid after listening to the sermon, which was on 'The Temptations of the Twentieth Century Man,' for a stronger or more timely and thoroughly sensible address has not often been delivered in any of the city churches."

Charlley. — The work here is prospering under the administration of the pastor, Rev. H. D. Robinson. The congregations are good, steady and appreciative. All departments of the Epworth League are in excellent condition and are well worked. The people are very considerate of their pastor and his family, and love the church. The edifice is soon to undergo remodeling within and without.

East Providence. — The recent quarterly conference requested the return of Rev. John E. Blake for the fourth year. Healthy growth and constant progress mark the church life and work.

Central Falls. — The winter meeting of the District Preachers' Association will be held in this church, Feb. 15-16, and a very large attendance is confidently expected. The program is excellent. The pastor, Rev. J. H. Buckley, is enjoying the steady advancement in spiritual conditions. Recently 7 have united by letter and 1 by profession, and others are thinking seriously on the subject. At the annual meeting of the Sunday-school board William Haskins was re-elected superintendent. The reports showed an unusually large amount of money raised during the year, with an increased average attendance, etc. At the Christmas service, following the cantata, the children received presents and a "treat," and Mrs. Buckley and the pastor were presented with a beautiful silver service.

Providence, Cranston St. — The work here is very encouraging under the inspiring leadership of Rev. W. F. Geisler. The Epworth League has been divided into three grades, with a teacher for each grade in studies in the "Life of Christ." Miss Cynthia Tidd, nurse deaconess of the "Home," and a member of this church, is superintendent of the Junior League, which is flourishing. The financial condition of the church is improving, as recent reports to the quarterly conference showed. Recently 4 were received on probation (two married couples), 1 received in full, and 2 by letter. The ladies held a successful rummage sale in November. A "Men's Club" was organized in October with a membership of eight, which has now increased to twenty-four. A series of lectures has been arranged, the first of which was given on Jan. 8.

Warren. — The "Grand Bazaar," which was held in the Town Hall two evenings in December, was a remarkably successful affair and netted, over all expenses, \$350. On New Year's Eve the church held another of those delightful suppers for which it is noted. Several toasts were responded to by members, and Miss Florence Allin furnished a very appropriate souvenir, one being placed at each plate. The note was burned, and amid rejoicing it was announced that all bills were paid, leaving no indebtedness with which to begin the new year. The Week of Prayer was observed, and was of much interest. The pastor, Rev. Hop-



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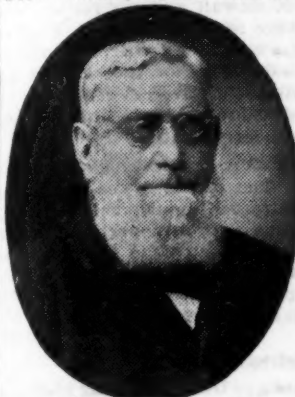
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centered in my back and left leg. My nervous system was also so affected that when I shaved myself I had to support the right hand with the left one. The doctors who treated me said they could not help me, as I was 78 years old, and my system, according to them, was entirely worn out. I doctored with so many kinds of medicine that I had a small drug store at home, but nothing helped

me. I had new hopes, as summer approached, that the warm weather would bring me relief; but this hope was not gratified, as I grew no better. Then I gave up all thought of a cure, thinking that the doctors were right and that nothing could help me.

One day I read the VITÆ-ORE advertisement in our leading church paper, and sent for a package on trial as advertised. After five days I remitted the dollar for the treatment, as it had in that short time done me so much good that I was entirely willing to pay the money. After using two packages I was entirely cured of the Rheumatism, and my nervous system is now so wonderfully improved and strengthened that I can work with as much force and vigor as I could twenty or twenty-five years ago. VITÆ-ORE has caused an entire change in my system, seeming to make a new man of me. I wanted to wait with my report until I was fully convinced that the benefit is entire and permanent, and I write at this time without the least inducement from the Theo. Noel Co., merely through appreciation toward God and the wonderful VITÆ-ORE medicine, as well as the advertisement in our church paper. I hope that VITÆ-ORE will continue to be a blessing to all ailing mankind.

REV. JOHN FUCHS,

Pastor United Evan. Church, Terre Haute, Ind.

WE WILL SEND to every subscriber or reader of ZION'S HERALD, or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITÆ-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitæ-Ore is a natural, hard, adamant, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vitæ-Ore will do the same for you as it has for hundreds of readers of this paper, if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. Address

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CHICAGO, ILL.

kins B. Cady, and his family were the recipients of many attentions and presents during the holiday season. On Sunday evenings he is giving stereopticon lectures on "The Holy Land." The first was on, "From Warren to Joppa."

Providence, Trinity-Union.—The "Old Home Week" was of great interest, and resulted in bringing back some of the old members and letters from many more. It also afforded an opportunity for the many new people in the church membership and congregation to become acquainted with each other. An efficient committee made it impossible for any one to be overlooked. The pastor, Rev. J. Francis Cooper, has just completed a month of meetings in the church for the deepening of the spiritual life. Many of the young people have decided to enter openly upon the Christian life, and especially has the large Sunday-school felt this wave of interest which has been aroused by the strong and practical appeals of the pastor. Financial conditions were never better than at present.

Providence, Asbury Memorial.—At the fourth quarterly conference the pastor, Rev. R. M. Wilkins, declined to be considered a candidate for this pulpit another year. The reports showed a very satisfactory work for the year, and, in view of such, some very pleasant and appreciative remarks were offered; but Mr. Wilkins thought best not to reconsider his decision. He has done excellent work in this charge.

Woonsocket.—At the fourth quarterly conference the pastor, Rev. F. H. Spear, was unanimously invited to return for another year. All the reports were highly optimistic and satisfactory. Constant accessions to the church were reported by the pastor. The officiating of the church contributed in no small degree to the success of the year. F. E. Kettlety, musical director, and instructor of music in the public

schools, leads a large chorus choir, and excellent music is had at all the services. W. H. Parr was recently elected Sunday-school superintendent for the eighth time. Earl W. French is the Epworth League president. He is paying tithes in one of the banks. All departments reported gains in membership and a prosperous condition.

KARL.

New Bedford District

Cotuit.—The past year has been a prosperous one. Large congregations greet the pastor, Rev. G. G. Scrivener, at all the services. The Sunday-school has doubled its attendance, an interesting feature being the large number of men—more than one-third of the entire school being men. In October an old folks' service was held, which proved a blessing to the old and an inspiration to the young. At Christmas the Epworth League remembered the aged and shut-ins with suitable greetings. A very impressive watch-night service was held. As the clock struck the midnight hour many were found kneeling at the altar. At the same time the bell tolled for the year which had gone, and the year 1904 was ushered in. A Woman's Home Missionary Society has been organized with thirty members, and is doing good work. On Jan. 17, the pastor baptized 4 and received 7 from probation. The fourth quarterly conference unanimously requested the return of the pastor for another year, and the feeling is a mutual one.

Sandwich.—Rev. O. S. Baketel, D. D., occupied the pulpit on Sunday morning, Jan. 17, speaking in the interest of the Sunday School Union, and his sermon was indeed a rare treat. The Ladies' Aid Society recently held its annual meeting, when it was announced that over \$100 had been raised and expended during the year.

Fall River, North Church.—Sunday evening, Jan. 17, Miss Chisholm, of the Deaconess Home

in this city, gave an illustrated lecture on "Deaconess Work with Special Reference to the Slums of Chicago." She briefly outlined the inception and growth of the movement, and then, using Chicago work as illustrative of the whole, described many of its phases—teaching and training workers, editing and publishing, visiting in homes of the poor and sick, gathering children from the streets into the Sunday-schools, fresh-air work, orphanage homes, and the work connected with them, hospitals, hospital and district nursing. She showed how the deaconess feeds and clothes and sympathizes with the poor and unfortunate, and becomes the connecting link between the family in garret or basement tenement and that in the brownstone front. In her the rich and poor meet, and the one helps the other. Mrs. Morey was present and spoke briefly of her work in Fall River in police station and jail; also of the pressing need for the new Home for Girls about to be opened under the deaconess management. Miss Chisholm's lecture was illustrated with eighty lantern views. Too much cannot be heard in our church, and through the press of the work of these godly women.

The North Church has met with a great loss in the death of Mr. Fred M. Shaw. He held important official relation in the church, and was engaged in an extensive business at this place.

Fairhaven.—On a recent Sabbath the pastor, Rev. M. B. Wilson, received 3 on probation, 2 by letter, and 1 into full membership. The fourth quarterly conference voted unanimously for the return of their pastor for the third year. The work is in a generally prosperous condition because the people stand by the work in all its various activities, and they are realizing the Wesleyan assurance, "The best of all is, God is with us."

Provincetown, Centre.—This church mourns the loss, by death, of Mrs. Alice A. H. Young, who died, Jan. 23, at Dr. Birge's sanitarium,

where she was spending the winter months. She was the daughter of the late Rev. E. B. and Ruth Hinckley. She was for many years the president of the local W. C. T. U. and W. F. M. S., and superintendent of the primary department of the Sunday-school, and represented other benevolent fraternities. Her husband, Capt. Young, died some years ago. The funeral occurred at her residence, the local clergyman assisting the pastor, Rev. Geo. E. Brightman. A suitable obituary will doubtless appear in due time. MELIOR.

Norwich District

Staffordville.—This church has been blessed with the evidences of the presence of the Holy Spirit. The presiding elder of Norwich District preached here for four days, and the results of his labors were very gratifying indeed. There were 8 taken into the church on probation and 1 into full connection a few Sundays ago. This number does not sound very large, but when the conditions of the community are taken into consideration, it means a good deal to this church. The pastor, Rev. Frank W. Gray, rejoices in what has been accomplished.

Gale's Ferry.—Prosperity along all lines has marked the work of the year, and the reports given at the fourth quarterly conference were encouraging and optimistic. It is hardly necessary to add that the hard-working, popular, and efficient pastor, Rev. Dwight W. Adams, was unanimously invited to remain as pastor.

Niantic.—After an absence of over two months in Europe, the pastor, Rev. John Oldham, and wife were cordially welcomed home by their loyal and devoted people. At the fourth quarterly conference the reports showed that all the interests of the church and the work had been well cared for. Very much to the regret of the people, Mr. Oldham expressed his decision to ask for a change of fields at the approaching Conference. The meeting passed, by unanimous vote, a resolution of appreciation of the faithful and efficient services of the pastor during his nearly four years of labor with this people. He has proved himself a good shepherd, and not simply a hireling.

Hockanum.—A new Glenwood furnace recently put into the church gives excellent satisfaction. An individual communion service, the gift of two friends, was used for the first time at the January communion. At the same service 8 were received into full membership and 1 on probation. A successful fair was recently held by the Ladies' Aid Society. The pastor and family were very generously remembered at Christmas; but the joyful festivities were saddened by the sickness and death of the five-year-old (and only) grandson of one of the leading families of the church. The Woman's Foreign Missionary Society of the district met in this church, Jan. 7. Mrs. Ruth Sites Brown, of Middletown, spoke in the afternoon to the profit and delight of all. The people are very appreciative of the excellent work of the pastor, Rev. W. F. Taylor.

East Hartford.—This child of Methodism is growing in favor with God and man. At the January communion the pastor, Rev. W. F. Taylor, received one in full connection and one on probation, and there are more to follow.

Manchester.—At the Christmas entertainment a stereopticon lecture by W. H. Rhodes,

of Hartford, on the "Childhood of Jesus," was listened to with great profit and interest. The scholars of the Sunday-school, Home Department, and Cradle Roll were all thoughtfully remembered in the distribution of presents. The pastor, Rev. C. T. Hatch, received an envelope of money, and Mrs. Hatch a beautiful hand painted sofa-pillow. Mrs. Ellen E. Colver and daughter, Emma, have returned from Bohemia and are greatly aiding in all departments of the work. Rev. C. W. Squires, a student of philosophy at Harvard, preached at the watch-night service, and this was made the beginning of a series of evangelistic services which have been greatly blessed to the spiritual good of the church. The pastor has baptized 21 children during the year. He made 82 calls on New Year's day.

Stafford Springs.—The new year opens auspiciously. The watch-night service was well attended and of exceptional interest. The pastor preached on Jacob's altar at Bethel, and plead for the erection of such altars in every life. The services of the Week of Prayer marked the beginning of a gracious work in which a number of people, several heads of family, and men prominent in the business life of the community, have confessed Christ at the altar. The pastor, Rev. C. S. Davis, was his own evangelist, the church membership co-operating. Thus Paul planted, Apollos watered, and God gave the increase. This is as it should be. SCRIPTUM.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The subject for Monday was, "Shall the Presiding Elders be Elected by the Annual Conference?" Dr. G. S. Chadbourne argued that the present method was autocratic and undemocratic; that principles of American government should be applied to our church government. He proposed election of the presiding elders, and that the appointments be made by a stationing committee consisting of Bishop, presiding elders, and five other members of the Annual Conference. He proposed further that the appointments be fixed before the Conference session opened and announced early in the session, that opportunity might be given for appeal on the part of either church or pastor. Rev. Dr. Geo. Whitaker made the points that there was no call for discrimination, and that the presiding elders and pastors should owe their appointments to the same power; that the Bishops were in a position to better judge the peculiar administrative fitness of men for this position; that if election were to be the rule, the laymen should have the right to vote, which implied their affiliation in the Annual Conference. Rev. Dr. J. O. Knowles held that the power of Bishops was not autocratic, but delegated; that pastors now have opportunity to say all they wish to; that giving opportunity to appeal would greatly prolong the session of Conference; that final authority cannot be scattered; and that the wisdom of the church had heretofore considered this carefully and finally rejected it.

The meeting next Monday will be addressed by Mr. William P. Hall, a prominent layman of New York city, on "Evangelism." Mr. Jacobs, the eminent gospel soloist, will sing.

Boston District

Boston, Fremont St.—The fourth quarterly conference, held Feb. 3, was memorable. It was the first since the death of their noble leader and generous co-worker, Joshua Merrill. Resolutions appreciative of his personality and work were adopted, to be spread upon the records. His mantle seemed to have fallen upon them as a body. Their response to their increased responsibilities occasioned by his death was beautiful to see. Their enthusiasm to maintain the honor of this historic church and aggressively push the work of God was contagious. Full reports from various organizations indicated the excellent work done this year. The report of the treasurer showed a prospective deficiency in current income small enough to be readily taken care of. All bills will be paid by the end of the Conference year. Mr. W. H. Chadwick, just elected Sunday-school superintendent, enters upon his duties with inspiring devotion and hope. The faithful and efficient services of their pastor, Rev. E. A. Blake, D. D., and his family have been greatly appreciated. Dr. Blake's return for next year was unani-

mously requested by a rising vote. It is interesting to note that Mr. L. C. Hascall, son of Dr. Jefferson Hascall, so long an honored member of the New England Conference, is a valuable member of the board of trustees. The harmony, consecration, faith, courage and good cheer of the Tremont St. people give assurance of a glorious future.

Franklin.—A fine congregation greeted Presiding Elder Perrin upon his recent visit. An impressive sacramental service followed the morning sermon. A goodly number were out to Sunday-school. Memorial windows are being placed in the church as a crowning feature of the extensive improvements of recent years. Much-needed plumbing is also under way. Rev. H. O. Enwall and his faithful wife have wrought here most acceptably. Their removal at their own request will be much regretted. The church asks for the services another year of Rev. F. A. Everett, of our Conference, who is residing in Franklin, and this year holds a supernumerary relation.

Painville.—Rev. S. A. Bragg and wife are much beloved. The return of the pastor for another year was unanimously requested by a rising vote. The various departments of the church are in good condition. Devoted men and women carry the interests of the church upon their hearts. A parsonage conveniently located is much needed.

Cambridge District

Lowell, St. Paul's.—On the evening of Jan. 27 St. Paul's Church held a most appreciative and delighted audience of over eight hundred people. The occasion was an organ recital by Mr. J. Frank Donahoe, the eminent organist of Boston. For one so well known as Mr. Donahoe, words of commendation are almost superfluous. His strong, masterful playing has long since placed him at the very front. The audience expected much, and were not disappointed. His rendering of Mendelssohn's Fourth Sonata as one of the first numbers on the program, at once demonstrated his rare ability. Among other things Mr. Donahoe rendered "The Thunderstorm," by Wely. When Mrs. Laura Burnham Low rendered her first solo, "On Mighty Pens," by Haydn, a tremendous wave of happy surprise swept over the people. Here, "right in church," was a voice of the rarest quality with a range high and clear, with great flexibility, and withal sweet and soft. Her program number, "Air de Rossignol," by Handel, with flute obligato, was brilliant in every way. It was a most delightful rendition, and the selection gave her an opportunity to exhibit her ability not only to interpret, but to demonstrate the high quality of her voice. This selection will long be remembered by all present. Mrs. Low was a pupil of Mme. Marchese of Paris, but is now the wife of a Congregational minister, and the mother of three lovely children. Mr. Edwin L. Daniels of the Symphony Orchestra of Rochester, N. Y., charmed all with his flute obligato, and the audience only wished he had been given a complete number. Mr. Stuart Nolan of Boston was the reader, and as an impersonator he scored a great success. The whole entertainment was of the highest character, and will net the organ fund a snug sum. The organ itself is a magnificent instrument, and is one of the finest, if not the finest, in the city. It has 81 speaking stops and 1,800 pipes. It is finished in quartered oak, with front plates of antique bronze. It has a 32-foot pedal stop, which is the heaviest pedal stop possible in any organ. The whole entertainment was under the charge of the musical committee, Rev. Geo. B. Dean, chairman.

Springfield District

Monson.—As a result of the faithful preaching and wise leadership of the pastor, Rev. A. B. Gifford, and the sympathetic co-operation of a loyal people, this society is enjoying a steady and healthful growth. Nov. 29, the pastor baptized 3, received 3 on probation, 2 from probation into full membership, and read 3 letters. Jan. 3, he received 5 on probation and baptized 4. Through the consecrated efforts of the Epworth League the organ fund has been increased to over \$1,000, of which \$500 have been added during the last six months. On Jan. 19,

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Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Co., Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief, and I have had no trouble since using the one trial bottle."

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a Men's Assembly was organized, which has already proven fruitful of good results. The watch-night service was well attended, and one soul began the new life as well as the new year at this service.

Merrick.—Revival services have been in progress for three weeks at this church, in which the pastor has been ably assisted by neighboring pastors. The meetings were fruitful of good. The pastor, Rev. E. V. Hinchliffe, is abundant in labors and is deservedly popular.

Chicopee Falls.—Two weeks of special services have recently been held, in which the pastor, Rev. F. J. Hale, was assisted by Presiding Elder Richardson and Drs. Rice and Smiley, of Springfield, Rev. Robert E. Smith, of Hazardville, Conn., Rev. J. C. Evans, of Granville, Rev. C. O. Ford, of Chicopee, and Revs. J. P. Kennedy and F. M. Estes, of Holyoke. These meetings were styled "Times of Refreshing," and they proved to be such in reality. Five or six young people were converted, and believers were greatly helped.

Easthampton.—The Men's Club of this church gave a reception to the firemen of the town on a recent evening, Rev. W. I. Shattuck giving an address on "Our Town Fraternity." This is one of the numerous ways in which this organization is seeking to reach the men of the community.

Personal.—Mr. Sylvester Davis, of Orange, who sustained a serious shock of paralysis about two weeks ago, is the last surviving member of the original class of fourteen that formed the Athol Methodist Church, Nov. 30, 1851. He was a regular attendant and faithful supporter of this church until the organization of our church in Orange, since which time he has devoted his consecrated service to the latter society. F. M. E.

N. E. Deaconess Association.—At the annual meeting of the New England Deaconess Association, held on Tuesday, Jan. 19, the officers of the previous year were re-elected, with Rev. Dr. W. T. Perrin as president. The following persons were made members of the corporation and of the board of directors: Mrs. A. G. Barber, Mrs. E. A. Blake, Mr. Arthur E. Dennis, Mrs. S. W. Dunn, Rev. F. E. E. Hamilton, Rev. C. W. Holden, Mr. Arthur McArthur, Mr. Charles Peabody, Mrs. S. A. Tuttle, Miss Eda A. Woolson, Mr. R. S. Douglass and Rev. Jesse Wagner were made members of the corporation.

EMMA H. WATKINS, Clerk.

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NEW HAMPSHIRE CONFERENCE

Concord District

Milan and Dummer.—The fourth quarterly conference of this charge was largely attended. W. A. Willis, the oldest and best known Methodist layman in all these parts, was chosen secretary. Reports showed excellent work done, and an increase in benevolent collections. There have been two conversions. The parsonage improvements have been completed, so that we have now a fine house here for our ministers. The pastor, Rev. W. L. Porter, was unanimously invited back for the third year.

Groveton.—Here faithful work has been done throughout the year. A Bible study class, recently organized under the leadership of Pastor Draper, is doing fine work. The fourth quarterly conference unanimously and heartily invited their pastor to remain another year.

Stark.—Rev. W. P. White has two preaching appointments, and besides this work has found time to distribute Bibles and reading matter among the lumber camps of this section. A young people's meeting is proving helpful to both the young folks and the pastor. Among the visible results of the work thus far this year are: 500 calls, 2,000 miles of travel, 13 baptisms, and a class of 5 probationers.

Alexandria.—Pastor Linfield reports 3 baptized recently, 5 received into full membership, and several to join on probation soon. The people remembered their pastor with a purse of \$20 at Christmas time, and recently presented him a fine autograph quilt, with 100 names inscribed, as evidence of good-will and united support. COOKE.

Wilbraham Alumni

The Boston Alumni of Wesleyan Academy, Wilbraham, held an interesting annual meeting in Boston last Thursday evening. At the after-dinner address Principal Newhall gave an encouraging account of the institution's progress during the year just closed. He emphasized the family character of the school, the strengthening of the courses in English, the improvement of the scientific equipment, and the advance made in physical culture. Other speakers were A. A. Hartwell, of Milford, and Dr. H. O. Marcy. Rev. Dillon Bronson delivered his interesting stereopticon lecture entitled, "The Land of the Midnight Sun." Among other prominent graduates of the Academy present were Professor Niles of Massachusetts Institute of Technology, Rev. C. A. Littlefield, Capt. O. D. Baker, and R. W. Emerson. At the business session these officers were elected for the ensuing year: President, R. S. Douglass; vice-president, Mrs. Murdock; treasurer, A. E. Dennis; secretary, Miss Elsie H. A. Virgin; executive committee—W. B. Herrick, Thomas G. Robbins, Miss Jeanette Gilbert, Dr. John B. Hall, H. S. Keon, Miss Pauline Cushing, and Miss Marian Tewksbury.

CHURCH REGISTER

HERALD CALENDAR

Bucksport Dist. Asso. (Eastern Div.) at Edmunds, Feb. 15-16
Providence Dist. Min. Asso. at Embury Church, Central Falls, Feb. 15-16
Augusta Dist. Conf., Livermore Falls, Feb. 29-Mar. 1

CONFERENCE	PLACE	TIME	BISHOP
N. E. Southern,	New Bedford,	Mar. 23,	Goodsell
Eastern Swedish,	Brooklyn,	" 24,	Foss
Vermont,	Montpelier,	" 30,	Fowler
Maine,	Rumford Falls,	" 30,	Vincent
New England,	Springfield,	Apr. 6,	Goodsell
New Hampshire,	Manchester,	" 6,	Fowler
East Maine,	Pittsfield,	" 6,	Vincent
New York,	New York,	" 6,	Andrews
New York East,	Brooklyn,	" 6,	Foss
Troy,	Gloversville,	" 6,	Cranston

A DAY OF PRAYER.—On Thursday, Feb. 18, there will be an interdenominational meeting in Tremont Temple from 10 a. m. to 3 p. m., the purpose of which will be to pray for a revival in Boston and New England. A speaker at the beginning of each hour will give an exposition of Scripture and testimony concerning prayer.

MINISTERS' WIVES' ASSOCIATION.—The Ministers' Wives' Association of Lynn District will meet with Mrs. J. M. Leonard, 177 Bellevue Ave., corner of Linden St., Melrose, Tuesday, Feb. 16, at 2 o'clock. All ministers' wives and widows on the district are invited. If all have not received special notice of the meeting, it is because the corresponding secretary has not their names. Leave cars from Lynn and Saugus at Green St.; from Malden and the north at Linden St.

ANNA M. WOODS, Rec. Sec.

EAST MAINE CONFERENCE ENTERTAINMENT.—The entertainment will be provided for all members of Conference probationers and supplies, with their wives—no children, no teams. I can also provide free rooms to a limited number of delegates to the Lay Conference. Reduced rates can be secured at hotel and restaurant. Applications from all parties must be in by Feb. 20. Do not take it for granted that I know if your wife is, or is not, coming. Write me. A. E. MORRIS.

Pittsfield, Me.

F. E. B.

We heard a man say the other morning that the abbreviation for February—Feb.—means *Freeze every body*, and that man looked frozen in his ulster. It was apparent that he needed the kind of warmth that stays, the warmth that reaches from head to foot, all over the body. We could have told him from personal knowledge, that Hood's Sarsaparilla gives permanent warmth, it invigorates the blood and speeds it along through artery and vein, and really fits men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and all its benefits are lasting. There may be a suggestion in this for you.

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OBITUARIES

And whenever, across the mountains
That compass the city of God,
Some ransomed soul from earth set free
Draws near in robes of victory
Unto the King's abode,
He hears the far-off footstep
Upon the hills of myrrh,
Through the sound of the living fountains
And the sweet winds' wandering stir,
And He riseth up to greet
The trembling, joyful feet.

— Unknown.

Nottage.—Rev. William A. Nottage was born in Braintree, Mass., March 15, 1838, and died in Cohituate, Mass., Jan. 8, 1904.

His parents were Congregationalists, and both died in Boston while he was quite young. He afterwards lived in Hopkinton, where he attended the public schools, and in his youth was converted and became a member of the Hopkinton Methodist Episcopal Church. Soon after his conversion he was called by God to the work of the Christian ministry. He prepared for college at Wilbraham Academy, and graduated from Wesleyan University, Middletown, in 1865. During his academic and collegiate courses he spent his vacations at the home of Hon. Wilbur F. Claflin, of Hopkinton. In 1866 he joined the New England Conference, and was stationed at West Medway. He married Miss Helen Louise Pierce, of East Boston, April 22, 1869, who died of consumption at the residence of Hon. E. F. Porter, Dec. 17, 1890. On March 18, 1874, he married Miss Mary M. Derby, a sister of the wife of the late Prof. George Prentice of Wesleyan University. His esteemed classmate, Prof. Wm. North Rice, assisted by Prof. Prentice, performed the ceremony.

Mr. Nottage had a sunny disposition, a studious mind well developed and stored, an unwavering faith in the Bible as the inspired Word of God and in Jesus Christ as his personal Saviour, great love for the Methodist Episcopal Church, and a holy ambition to promote the welfare of men. He was an excellent preacher, a faithful pastor, and a public-minded citizen, winning strong supporters in each of his pastorates, and is mourned today by a large circle of choice friends. His appointments were: West Medway, two years; Westboro, two; Spencer, three; Southbridge, three; Newton Lower Falls, one; Byfield, three; Wintrop, two; Townsend, two; Cohituate, three; Wilton, Me., five; Phillips, Me., five; Newfield, Me., three.

During his second year in Newfield he was stricken with paralysis, from which he slowly rallied, until, eighteen months later, a second shock compelled him to resign his pastorate. He then returned to Cohituate, where amid many friends he spent the rest of his life. On Dec. 30 he had a third paralytic shock, from the effect of which he died in ten days. During this last sickness, with the exception of the last two days of unconsciousness, his mind was clear, his faith in Christ unwavering, and his love and confidence in his faithful companion and collaborer for thirty years commanding. He could not be too grateful to God for all she was to him and had done for him.

The funeral service on Sunday, Jan. 10, was conducted by Rev. A. W. L. Nelson, assisted by Rev. J. A. Bowler, Rev. B. J. Johnston, and Rev. N. T. Whitaker, with most excellent renderings of "It is Well" and "Nearer, my God, to Thee," by the Cohituate Church choir. The interment was in Forest Hill Cemetery, Fitchburg, Mass.

N. T. WHITAKER.

Stanley.—Mrs. Mary Stanley, daughter of Caleb and Mary Case, and wife of W. F. Stanley, was born in New Bedford, Mass., and fell asleep in Jesus at her home in South Carver, Mass., Monday, Jan. 4, 1904.

Mrs. Stanley had been ill for some days, but able to attend to her domestic duties. As she was sitting in her chair on Monday morning a

change in her looks was noticed; she was taken to the bed, and soon fell asleep, never to wake again on earth. She was married to W. F. Stanley, Jan. 12, 1869. Two sons were born to them—Herbert A. and Waldo L. A niece, Elsie Case, was adopted by them, and has shared the blessings of the home for eighteen or more years.

Mrs. Stanley was converted and joined the Baptist Church at the age of twelve years. June 1, 1878, she joined the Methodist Episcopal Church. She had been a faithful member of the church in South Carver, holding the office of steward, and always interested in every good word and work. She was also vice-president of the Ladies' Social Circle, and served as president of the W. C. T. U. In all these offices she served with acceptability. The hospitality of her home was extended to all who were in need. Her ambition was to serve others. A loving wife, a devoted mother, a kind sister and friend, has passed to her eternal reward. The husband, two sons, adopted daughter, one sister, and three brothers, with neighbors and friends, are left to mourn their loss. "The memory of the just is blessed."

The funeral services were held at the home in South Carver, Jan. 7, her pastor, Rev. E. A. Johnson, officiating, assisted by Rev. E. A. Hunt, of East Mansfield. E. A. H.

Sprague.—Tears must surely come to the eyes of every Methodist minister who has ever visited Pembroke, Me., during this generation, when he reads of the sudden death, from paralysis, of Elijah Hedding Sprague. To be a Methodist minister was a passport to the princely hospitality of his home. To know him in his home was one of the greatest privileges the town afforded. It taught one the gracious charm of kindly, unselfish and unassuming manners. One found it difficult to tell when trouble or anxiety came to him, for he was always full of sunshine and geniality. It was hard to find a more sweet-tempered, patient man.

Mr. Sprague was born in Pembroke, Me., Dec. 24, 1832, and died, Jan. 24, 1904. He was the son of Andrew Sprague (known to the last generation of Methodists as "Father" Sprague) and Mary Allan Sprague. His father, who was for many years a local preacher, seemed to have been the Galus of Methodism in this part of Maine, and his mantle fell upon his son and his wife, who has ever seconded her husband's generosity and hospitality. All who knew him had learned to love him, as was evidenced by the tokens of grief on every hand when his death was announced. For a generation he had been actively engaged in business. His employees loved him as a father. In business, in society, in his home, he was the ideal gentleman.

His sympathies in religion were broad—too broad, many thought. He never joined any denomination; yet he was always ready to help any who were trying to lift men from sin, and in private and public showed himself reverent and devout, above all truly Christlike. Besides his sorrowing wife and son he leaves a brother, Andrew Sprague, of Presque Isle, Me., and three sisters—Eliza, wife of J. B. Mayo, of Foxcroft, Me.; Sarah, wife of Charles Low, of Boston; and Mrs. Carrie Roberts, now residing at Pembroke, widow of the late Ezra Roberts, of Dexter.

E. M. S.

Tucker.—The funeral services of Mr. Frank E. Tucker, son of Sergeant Frank W. Tucker, of the police force in Chelsea, and of Hattie M. Tucker (nee Wiley), were held on Sunday, Dec. 20, 1903, from the Walnut St. Methodist Episcopal Church, at 2 o'clock P. M., Rev. W. W. Shenk, the pastor, officiating, assisted by Rev. J. E. Vassar, of the Cary Avenue Baptist Church, and Rev. C. A. Littlefield, a former pastor of the deceased.

Mr. Tucker was born May 3, 1861, in Chelsea. He went to the grammar school, graduated from the Carter school, and attended the high school. He began his business life in the office of the Geo. D. Emory Company, and while there cultivated a liking for newspaper work. His first newspaper work was in the Boston and Revere section of the *Advertiser* and Boston *Record*, and upon the *Pioneer* in Chelsea. Afterward he became associated with the Boston *Post*, then held a position with the Sampson & Murdock Directory Co., working in Worcester. Subsequently he joined the staff of the

Boston *Journal*, and was on the city staff of the Boston *Traveller* when he sickened and died.

On Saturday, Nov. 23, while reporting a case of suicide in the Charles River, he caught a cold which developed into pneumonia, carrying him to his bed two weeks later. All that love and care could do was administered, but he took his way to the land he saw before him at 6.40 o'clock, Thursday morning, Dec. 17. The Friday before the Saturday that he was confined to the house Mr. Tucker was elected for the third annual term as president of Chelsea Lodge No. 11 of the Workmen's Benefit Association, A. O. U. W., every evidence of their respect and esteem being manifested.

Intimate friends assembled with the family at the home residence, 45 Parker Street, for a prayer service, at 1.30 o'clock of the day of the funeral. The floral decorations exhibited a wideness of friendship and testimony of appreciation which told of the sense of loss for so promising a young manhood. Mr. Tucker was reared in the Walnut Street Church, and by his request was carried to its altar for the last solemn rites. He knew from the first that this was his last sickness, but he was resigned to the will of God. He retained a clear consciousness until the last breath, but often before it came, through the days while he waited, he fondly told his beloved parents, his sister, Ellyn, and aunt, Miss Emma Wiley, of the beauties he saw, and he tried to describe the Holy City, the sacred light of heaven, and the presence of dear ones who awaited him. With a courage born of faith, and that laughed away the terrors of death, he heroically passed on to be with his Saviour. The body reposes in the family lot in Woodlawn Cemetery to await the resurrection.

W. W. S.

Walker.—Mr. Edmund S. Walker died in Harrison, Me., Dec. 25, 1903, aged 78 years.

Mr. Walker lived until past middle life in Searsport, Me. Here he was married and had a fine family of children. In early life he was converted and united with the Methodist Episcopal Church. After the death of his wife, he remarried, and some nineteen years ago purchased a farm in Harrison. He and wife united with the Methodist Episcopal Church at Bolster's Mills, and were ever honored and faithful members. He held positions of trust in the church, in the Grange, and in the town without a suspicion of wrongdoing.

For nearly two years he has been confined to his house, and for many months to his bed, by a very painful disease, yet amid his sufferings the grace of God was sufficient. He felt to say with Paul: "To live is Christ, but to die is gain." On Christmas morning his pure spirit took its upward flight.

His funeral was attended by his pastor, Dec. 28, and the body was taken to Searsport for burial.

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W. H. M. S. Notes

—The Day of Humiliation and Prayer will be observed on the last Thursday of February. An excellent program has been provided for the use of the united Home Missionary Societies, which can be procured from Miss Van Marter, 150 Fifth Ave., New York, at the rate of 50 cents per one hundred.

—The Epworth Leagues in the vicinity of Cunningham Deaconess Home and Orphanage, Urbana, Ill., are most kindly disposed toward this excellent Home. Many of them send supplies, which are greatly appreciated.

—A correspondent, writing of a recent visit to New Orleans, says "We inspected the work of Mrs. Vacca and Miss Page at our New Orleans University, where Mrs. Allen teaches sewing and Mrs. Walker cooking. We were well pleased with both the work and the workers. These last seem to be in earnest, and are hopeful and bappy in their work."

—The Community Schools in North Carolina have increased to eight. These schools are doing admirable work. The teachers write enthusiastically of the eagerness of the children and young people, and their willingness to make great sacrifices in order to secure an education.

—Excellent reports are received concerning thank-offering services. Many auxiliaries write that the amount of thank-offering received this year was the greatest in the history of the Society.

—The theme especially treated in the February number of *Woman's Home Missions* is "Southern Mountaineers." The lesson will be studied in March. Much fresh, up-to-date information is given in this February number of the paper.

—A frontier preacher is made to say in the leaflet, "The Christmas Box that Went on a Mission:" "This barrel rolled down from heaven, and not from the Missionary Society." Great numbers of barrels and boxes of supplies have gone out during the fall and winter weeks, and now auxiliaries are rejoicing over the good response received.

—The Saco (Me.) auxiliary of the W. H. M. S. has 40 members, 25 of whom are life members. This enterprising auxiliary has secured the life-membership money (\$20 each) by making quilts and selling them.

—Mrs. P. C. Wilson, of Chattanooga, Tenn., recently appointed literature secretary of the W. H. M. S., greatly desires to hear from all the Conference secretaries of literature. She earnestly hopes that wherever district secretaries have not yet been appointed, this may soon be attended to, and that auxiliary secretaries may also be secured. There is an intimate connection between missionary zeal and knowledge.

—Mrs. Anna Kent, secretary of the Bureau for New Mexico (Spanish and English), is most desirous of securing the funds needed for the addition to Harwood Home, which is and has been greatly cramped and hindered for lack of room. Any one desiring to know more about the pressing needs at this point may communicate with Mrs. Anna Kent, 60 South Clinton St., East Orange, N. J.

—A recently opened school for mountain whites is the Ebenezer W. Mitchell Home and School in North Carolina. This Home was transferred to the W. H. M. S. by Mrs. Emily Prudden, who has lived among these people for several years during the winter, and who sought to supply some of their pressing needs. Miss Abbott, a graduate of the Washington National Training School, is the superintendent. She finds great joy in this true missionary work. The post-office address is Lenoir, N. C., R. F. D.

—Mrs. T. P. Frost, secretary of the Bureau for West Central States, writes concerning the disastrous fire in Kent Home, Greensboro, N. C.: "We shall need help, as neither the fire nor the failure of the well occurred until after the annual meeting. The water supply and the need of repairs not covered by insurance will probably call for \$600." Any who feel drawn to send money to aid Kent Home in this time of

need should apprise Mrs. T. P. Frost, 1632 Hinman Ave., Evanston, Ill., although the money should be sent to the general treasury. Mrs. Frost desires to keep in touch with the financial state of the Home.

—Dr. F. M. North says: "The city is America's central home mission-field," and declares that our greatest need at this time is in our cities, where New York is 30 per cent. foreign-born, Boston 30, and Chicago 34.

—Miss Josephine Corbin, one of the national organizers of the W. H. M. S., may look with pride and satisfaction upon an auxiliary which she organized in January, 1903, with 17 members. It has grown to 37 members, a Queen Esther Circle numbering 35 has been formed, and a Mission Band of 25, with 20 Jewels in addition.

—Two great State Missionary Conventions are to be held by the Open Door Emergency Commission of the Missionary Society of our church during February and March. The first will be at Des Moines, Ia., Feb. 23-25, and the second at Bloomington, Ill., March 1-3. The program shows that much place is given to the discussion of home missions and the home administration of foreign missions. Mrs. L. G. Murphy is to represent the direct work of the Woman's Home Missionary Society at Des Moines, and Dr. W. O. Shephard at Bloomington. An exhibit not only of the literature of the W. H. M. S., but of the various kinds of work done, will also be shown. It is to be hoped that Conference and district officers and as many local auxiliary officers as possible, in these States, will attend the meetings.

IMPURE BLOOD

Almost every one is a sufferer from some disease caused by impure blood, but only here and there one recognizes that in his blood lurk the seeds of disease, ready to manifest themselves at the first opportunity in some of the innumerable ways so dreaded by everybody. Every neighborhood has its afflicted, many seemingly incurable, with complaints that have gradually made their appearance, growing a little worse with each change of the season until chronic ailments, such as Stomach, Liver and Bowel Troubles, are well developed. Each takes one or more forms peculiar to such diseases, but all are due to impure blood, to the absence from the blood of some necessary vital force, or the presence of some foreign element which impairs its power to faithfully perform its duties, causing a long list of complaints which yearly drag thousands to the grave.

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Immanuel Kant

Continued from page 169

edge and in knowledge of the understanding. Space and time are in us, we are not in space and time. This *a priori* is with Kant the root of all necessity and universality, yet these *a priori* elements cannot of themselves furnish us with knowledge. As Kulpe says, they "become fruitful only when applied to the material of experience. Hence their employment beyond the limits of possible experience, in what is called the 'transcendent' sphere, is merely pseudo-scientific, and can lead to no result." Taking their cue from Kant, the Ritschians assume that the scientific exposition of the contents of the Christian religion presupposes not a metaphysics, but Kant's or Lotze's epistemology.

But while Kant declared that a deep gulf separates thought and being, and that the "thing-in-itself" can never be known; and while, rather hastily, he rejected the familiar proofs for the existence of God as involving antinomies or paralogisms, there yet remained for him the "as if" which suggested the idea of the world as a regulated unity, and in his "Critique of the Practical Reason" Kant presented what we may call a working argument for the being of God. Kant like many another reason-intoxicated thinker assumed God, for he could not get along without Him. Kant with sublime earnestness asserted the supreme worth of the moral nature as "an organ of truth" and a "revelation of being."

As Dr. F. F. Ellinwood has admirably expressed it: "The synthesis of virtue and happiness, which alone can fulfill the law of reason, can only be realized in the supersensible causality of a being who is all-wise, beneficent and omnipotent. The Practical Reason, therefore, postulates the

being of God as a condition of realizing the highest good." And the highest service rendered by Kant in the moral sphere has been his stern insistence on the categorical imperative — the imperious "Thou shalt," of practical duty. It might be proper then to regard Immanuel Kant as only formally an agnostic, but as virtually a sincere believer in the three absolute postulates, God, freedom and immortality.

It will always remain as a curious paradox of history that Kant, who, as some of the Germans say, killed metaphysics, has, almost more than any other man of the modern age, stimulated metaphysicians to renewed activity. He may not have been more profound than Fichte or Hegel, but he had his chance to say his word first. He supplied the cud on which philosophers have since been chewing. Many of the pretentious later systems are but the old Kantian domicile with a mansard roof built on. Kant did not know everything, and the materials of experience, through the progress of science and invention, are vastly richer today than in his time; but Kant did some wondrous thinking which will always prove generative of the thought-process in others. There may easily be an idolatry of Kant which is unscientific and metaphysically unprofitable. Not all his criticisms hold. A reaction, as Dr. F. R. Beattie in his excellent work on "Apologetics," just from

the press, shows, has set in from Kant's criticism of the ontological argument for the being of God — for, as Dr. Beattie says, Kant quietly "allows the *a posteriori* to drop out of sight as he reduces the cosmological and teleological proofs to the terms of the ontological." But in general Immanuel Kant has rendered a great service to human thought, of which the Christian Church as well as the world at large should take note. There is no reason why the Kantians, with any dogmatisms intrinsic in their system, or imported into it from the broad fields of philosophy where many weeds as well as flowers grow, should stampede anybody. Knowledge did not arise, nor did it perish, with Kant. But the many celebrations which will take place Feb. 12 will be well worth while if they result in a more thorough and discriminating study of the "giant" — who like all giants had a few dwarfish qualities — and in the bringing of the laurel of a sincere appreciation to adorn afresh the monumental fame of the absorbed philosopher of Königsberg, who, being dead, dies not.

Will the General Conference Do It?

As we have repeatedly stated, the most important question to come before the next General Conference is the election of Bishops — enough able, suitable men so that the church at home and abroad shall not suffer, as it so grievously does today, for the lack of competent leadership. Intimately connected with this matter is the question of the retirement of several of our Bishops who have passed the point of vigorous, sane and aggressive leadership. There are from four to six who ought themselves to recognize that they can no longer perform acceptably the full work of a Bishop. But one of the infirmities of age and intellectual feebleness is the inability of the person himself to recognize it. Occasionally an alert old man becomes conscious of failing powers, but, as a rule, this is not the case. A remark of President Eliot appearing in the morning press illustrates our meaning and strongly enforces the truth we would bear to the church. Asked if he was soon to resign the presidency of the University, he is quoted as replying: "There is an age limit which when reached, a person in his or any other important position should retire. He should not continue to occupy such position when he becomes superannuated and is not receptive to new ideas or adaptable to new conditions." Are not several of our Bishops unerringly depicted in this pungent declaration? Is not the Methodist Episcopal Church suffering woefully because compelled to submit to just this sort of leadership? "Not receptive to new ideas or adaptable to new conditions." Does any intelligent, interested, anxious minister or layman fail to identify such men in our episcopal board?

Now, to be quite frank, is it just to the church, or even to these Bishops, to continue and perpetuate them in what must prove to be increasing feebleness and inadequate service for four years more? Do wise men so manage their business in these days of such tremendous strain and competition? The church should, as it will, generously provide for these rapidly-aging Bishops, but it should superannuate them and relieve them from active service. Everybody knows and concedes this fact. Then let it be done. The church that had the conscience and the courage to do it with the revered and dearly-beloved Bishop Foster, should now perform a similar duty in every case where necessary.

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